

CURRENT ANECDOTES

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WINDOWS FOR SERMONS.

REV. LOUIS ALBERT BANKS, D. D.

A SHOP FOR MAKING SAINTS. (1)

Eph. 4: 11-14; John 3: 2.

A recent magazine article on "A Maker of Saints," tells of a large workshop in Paris where are manufactured the images which are sent to be set up in churches, shrines, and devout homes. Headless Saint Anthonys, and armless Saint Michaels, with many another of the long calendar, can be found in the ovens in the modelling room and finishing room, and the writer speaks of his interest in the place as "blended with reverence." So the world in which we live is a great shop where God is making saints, and Jesus Christ declares that the poorest and humblest man or a woman has in Him the infinite possibilities of brotherhood, and anything we do with love to help on the sainthood of the poorest specimen He receives as though we did it unto Him. With what reverence we should walk in the midst of God's great workshop where he is fashioning human hearts!

ROLL THE STONE YOU CANNOT DRAG. (2)

Margin Ps. 37: 5 (Roll thy way upon).
Mark 16: 3.

I saw some men building a stone wall the other day, and they were putting into it some enormous stones that they wanted to get out of the driveway to the house. Some of them were so large that a pair of strong horses were unable to drag them. When they found that this was the case, the man in charge, without being in the least sense defeated, hitched the chain around the rock in such a way that, instead of dragging it, it would roll it over. While the horses were not strong enough to drag the stone, they could roll it over very easily; and so they rolled it over and over again until they got it into its place. There is a good lesson in that. Some people do all the work of life in the hardest way. If they can't drag their

stones of difficulty, then they leave them, and give up to defeat. But that is not wise, for among our daily trials and burdens of life, as well as among the rocks on the New England side hills, there is many a stone too big to drag that can be rolled into a place of service.

REMORSE AND REPENTANCE. (3)

2 Chron. 6: 26-7; Acts 26: 20.

Bishop Gore, of England, once visited a noted pickpocket on his deathbed. The dying thief declared himself to be sincerely penitent, and assured the Bishop that he believed in the forgiveness of his sins. He had spoken his last farewells, and the Bishop sat waiting for the last moment to come. Suddenly the dying man exclaimed in a whisper that was his expiring groan, "Look out for your watch." He was dead, and the Bishop's watch was in his lifeless hand. Repentance is something more than sorrow or emotion of any kind. It is a "ceasing to do evil and learning to do well."

CASTING OFF THE LINES. (4)

2 Tim. 4: 6-8; Rev. 2: 10.

Mr. Campbell Morgan has been ringing the changes with good effect on those oft quoted words of Paul's, in which he speaks of his death as, "My departure." Mr. Morgan sees in the believer's exit from this world, something like the loosing of a ship from its harbor moorings, that with spread sails it may swing out unchecked and unhampered into the open sea. Certain ropes have bound the good man to the shores of this world, but he is slipping them off, and heading into the larger life and liberty that lie beyond. Tennyson voices the same thought in his poem, so frequently quoted at the funeral of Christians, in which he uses the sailor's expression, "When I put out to sea." It would be a poor vessel that always hugged the wharf. The true home of a ship is on the wide ocean,

and there is a true thrill of joy through every sailor's heart when he hears ringing from the bridge the inspiring order, "Loose the shore lines."

"JOKING WITH MISERY." (5)

Acts 24: 25; Luke 16: 30-31; 1 Cor. 9: 25.

I do not remember ever to have heard a temperance sermon that impressed me so thoroughly with the folly of strong drink, and the utterly insane and wicked recklessness of any young man who will tamper with the wine glass, than that given in the statement of Dr. Samuel J. Kennedy, who has been three times tried for his life charged with murder, in New York City. These are his earnest and startling words:

"Before the words of a man who has been three times in the shadow of death and knows what it is to stand face to face with his God have lost interest to the newspaper reading public I wish, through what I consider the best medium, to utter a few words of warning to every young man and woman.

"Do not touch the first drop of wine or liquor. Shun them as you would a snake. Because if you do not they will ruin you as they have well-nigh ruined me and brought me into the very atmosphere of an ignominious death. Two cocktails brought me where I am today, despised for a crime I did not commit, convicted in the minds of thousands, though I am innocent of Dolly Reynolds's murder.

"They have cast a blur on the name of my child, have ruined my dear wife's health and filled my parents' hair with silver lines before their quiet lives merited it. I have charged up all my three years of frightful wretchedness to the liquor that stupefied my memory.

ALL DUE TO TWO DRINKS.

"The night that Dolly Reynolds was murdered I could not recollect those who had seen me and who could have proved an alibi. Those cocktails, with the chloral I took for my neuralgia, constituted knockout drops. If I hadn't drunk the cocktails I would not have taken the chloral with liquor, and it would have taken me only fifteen minutes to clear myself instead of three years.

"I wish it were possible for me to talk personally to each and every young person who finds pleasure in the social cup, I would convince them that they are playing with fire, joking with misery, laughing in the face of death.

"Leave drink alone, young people! It may not involve you, and those you love, in a miserable murder case, but it will just as surely entail misery and suffering as it will enslave your senses and enfeeble your body."

MAGNIFY LIFE'S JOYS. (6)

Gal. 5: 22; Deut. 5: 9-10.

The poet, Southey, in one of his letters tells the humorous story of a Spaniard who always put on his spectacles when about to eat cherries that they might look bigger and

more tempting, and the poet declares that in a like manner he made the most of his enjoyments and packed away his troubles into as small a compass as he could. A faith in God's imminent Providence over us is the only atmosphere which will show us life in the true light. God's mercies will always appear infinitely larger than our difficulties when seen through that atmosphere of faith.

AN AURORA BOREALIS SHOP. (7)

John 1: 4; John 10: 10.

A foreign scientist, in making some experiments in electricity, has succeeded in creating on a small scale the perfect Aurora Borealis, or Northern Lights, concerning which so much has been written. The flickering streamers, now faint, now brilliant; the dark arc or half circle from which they flow—all the varied phenomena that have puzzled the mind of the observer are accurately repeated. This beautiful experiment proves that the Aurora is but another form of the mysterious force that enables us to speak through telephone and telegraph, that lights our houses, heats our cars, and illuminates our great cities. It also gives us added evidence that there are no abnormal things in God's universe. The Aurora Borealis is only one form in which electricity displays itself, and so the greatest saint, and the most splendid hero are not abnormal creations; they are only illustrations of what God is able to do with men and women when He is permitted to control their lives. The noblest and holiest character is within the reach of every one who will surrender completely to the guidance of God.

TONGUES OF BABEL AND PENTECOST. (8)

Acts 2: 8; John 10: 16.

In his great sermon on "Babel and Pentecost," in the City Temple in London not long since, Dr. F. W. Gunsaulus gives a very beautiful illustration of the true spirit of democracy. He says:

"A great American has said: Democracy means not: 'I'm as good as you are,' but it means, 'You're as good as I am.' Surely we cannot avoid the fact that the first is individualism, conceited, arrogant, and dividing, 'I'm as good as you are.' It is the outcome in separate minds of a general public egoism. It proposes to be the Government; it never dreams that self-government is the result of being first divinely governed. It emphasizes liberty, and is silent about law. It is too thoroughly employed with itself to reflect that liberty is the shield of law and that only truth can make men free. 'I'm as good as you are,'—this is Babel-building on the plain of Shinar. It writes each man's particular name on one vitrified brick, as if some day humanity, consolidated and wild-eyed, must not, as God's servant, tear it all down.

"But there is another spirit of democracy—the Holy Spirit, the spirit of wholeness and health, the spirit of holiness—the spirit which is Christ's own life. We accept Mr. Lowell's word, in this sense, when he says, 'Christ was

the first true democrat that ever breathed.' Then we have moved from the chatter of the plain of Shinar to the eloquence of Pentecost, from Babel to that glorious upper room.

"Christ makes a revelation of God in man, as God makes the revelation of Himself in Christ. It is this revelation which, with tongues of fire, says not, 'I'm as good as you are,' but, 'you're as good as I am.' Christ's valuation of the other man."

RESCUED, NOT RESUSCITATED. (9)

Acts 20: 28; Acts 10: 9, 10.

A traveller saw a bathing-master last summer rescue a drowning man off the Jersey shore. The great crowd that watched the brave man cheered itself hoarse when at last he drew the overcome swimmer to the beach, though consciousness had fled from the sufferer, and to all appearances he lay like a dead man stretched upon the sand. He had been saved from the water, but was not yet safe from danger, and would have died if left without help. So there is such a thing as being saved, and yet not saved. Many men are living in that condition all the time. Christ died to redeem them. He paid the debt that stood against them, and yet until they consciously arouse themselves to accept it, they are unsaved, and in danger of being finally lost.

TOMORROW. (10)

Luke 19: 5; Ps. 96: 2.

It requires great skill and wisdom to strike the golden mean in our dealing with the future. He is a wise man who so lives as not to mortgage the future, and make his tomorrow a threat and a burden to him, but who, doing his best work today, gets inspiration out of his hope of the days to come. An English poet whose name is unknown to me has written some very helpful verses, illustrating this thought.

Oh, the hurtful fret and worry

Which we sometimes feel!

In the world's great press and hurry

Comfort we may steal.

When the heart is wrung with sorrow,

Trust today! Heed not tomorrow!

We our circumstances are blaming

When affairs go wrong;

But our Father doubt is shaming—

"Trust Me all along"—

Bidding us His comfort borrow:

"Be not anxious for the morrow!"

When the way is growing dreary,

And the soul is sad;

Think of Him who, often weary,

Made all others glad—

Think of Him and comfort borrow.

Trust today! Heed not tomorrow!

When we reach the darkling river,

And our feet shall press

On the borders of "For Ever,"

Past the wilderness,

Banish grief, away with sorrow!

Soon will dawn the great tomorrow!

A GREAT COLLAPSE. (11)

Ps. 92: 7; Matt. 7: 26; Isa. 40: 24.

The Campanile, or bell tower of the famous St. Mark's Cathedral in Venice, one of the most famous historic structures in the world, recently fell in a heap of ruins. There was one man in Venice who knew its danger, the aged Luigi Vendrasco. He had never ceased during the last ten years to beg the Government to allow him to put the Campanile in better order. But his warnings were unheeded. One Sunday morning, old Vendrasco, who is eighty-four years old, went with his son to see the Campanile. He showed his son the crack in it. The son said what many said, "That is nothing. A small crack like that can really do no harm to such a building." The father said, "Son, it is not the crack. It is that of which the crack is the effect and symbol. Our Campanile is doomed." The next morning it came tumbling down. Often a man comes tumbling down like that, falling to the earth with a great crash, and many are astonished. But the wise, who have seen in him the rotten spot of self-indulgence, have known all the while that he was in danger.

SEARCH FOR THE LOST MUSIC. (12)

Zech 14: 20; Rev. 5: 8-10.

The Cathedral of the quaint Irish city of Limerick was erected by the King of Limerick, Donald O'Brien, toward the close of the twelfth century. The building is chiefly remarkable for its magnificent peal of bells, with which a beautiful legend is associated. The bells were made by a young, enthusiastic Italian, and were the result of his ambition to produce so beautiful a peal as to be absolutely unrivaled. They were the fruit of many years of labor, and at last were hung in an adjacent monastery, being the delight of all who heard their music. The Italian bought a house in the vicinity of the convent, and for years passed his evenings in listening to the sweet chimes. During a national feud, however, the bells were stolen, and broken-hearted, their maker, an old man now, left his native shores to go in search of them. He set sail for Ireland, and was sitting on deck when the ship was sailing up the Shannon. Suddenly the strains of melodious bells were borne on the evening air across the city to the quiet dreamer in the boat. As he listened, he became entranced; he could not be mistaken. They were indeed the cherished sounds of his long lost bells, which now hung in the Cathedral of Limerick. With his earnest face set steadfastly toward the church, his fingers gradually relaxed their hold on the side of the vessel, and when the ship arrived in port, he was dead. Some of you have been beset by robber lusts and passions, and have lost the sweet music of faith and hope and innocence out of your hearts. Your search may be happier than he of the old legend. You need not wait for death to find the lost music, for Jesus Christ is able, through forgiveness, to revive the musical powers of your soul and cause the chords of your nature to vibrate in harmony with the heart of God.

APPLES OF GOLD

FOR PICTURE OF SILVER SERMONS.

Suitable for Rally Day Talk or Sermons.

BY J. WILBUR CHAPMAN.

BLIND BIBLE READERS. (13)

Ps. 119: 18.

Do you remember the story of the blind girl whose friends gave her a Bible with raised letters? You know she lost the acuteness of touch in the ends of the fingers, and so she could not read the book; but she would take it to another friend, that that friend might get the sweet messages that had made her heart burn. And then it was that its sweetness was revealed in a new light. As she was carrying it over to the home of her friend, it was like giving up her best friend, and she raised it to her lips to kiss it once, and when the Bible touched her lips, she felt on her lips the words, "The Gospel according to Saint Mark." I have found that when I read with the mind only, I get nothing compared with what I receive when I put my heart up against it. I can feel the throbbing of the heart of the infinite God. Have you learned it?

THE HEROISM OF CHILDREN. (14)

Eph. 4: 32.

In front of one of the large stores in the city at holiday time a little boy stopped to look at the show windows. He was wheeling his baby brother out for an airing and stopped in the crowd with the baby carriage. The little care-taker was feasting his eyes on the pretty things in the window, which would make many children happy at Christmas time. All at once he heard the voice of a lady say, "That child in the carriage looks as if he were dead." The boy turned and looking at the face of what he thought was his sleeping brother, saw a look he had never seen there before. A crowd gathered and a policeman came up and said, "The child is dead. Take him home," and the little heart-broken brother, amid his sobs, took the little dead baby home, the policeman and some of the kind-hearted people going with him.

In the tenement house where they lived it was learned that the baby had been ill, but he seemed so much better that morning that the mother thought it would do him good to get out into the sunshine and fresh air, and had taken that opportunity to go away from home to work that she might earn a little extra money. It was pitiful to see the older brother's great grief when he found the little baby he loved so much was really dead. He was afraid he had not done as he ought, perhaps he had kept it out too long in the cold air.

The home-coming of that afflicted mother was indeed a sad one. But she said to the older brother, "Don't cry so, dear. You were always good to the baby and always willing to give up your own fun to take care of him." We do not realize as we should the struggles and heroism of these children of the tenements.

THE LIKENESS OF CHRIST. (15)

2 Cor. 3: 18; Gal. 6: 17.

The old legend of St. Veronica tells us that after the crucifixion, and Mary, the mother of Jesus, had gone away from the tumult and strife of Calvary her friends gathered in a little room to give her comfort. While they were visiting together there appeared one who had followed him up the hillside to the cross, and who tradition says gave him the napkin to wipe away the blood from his face when he had fallen fainting beneath the weight of his cross. She thought it would be a comfort to the mother of the dying one upon the cross to have anything that he had used in the time of his agony, and so the famous painting represents her as holding this napkin; when behold, as they looked upon the piece of cloth is seen the likeness of the Savior.

This is tradition, of course; but it is an illustration of the fact that those of us whose lives may be counted by the world common, even ordinary, may have pressed upon us the likeness of Christ, and those who look upon us may take knowledge of us not only that we have been with Jesus, but may be persuaded of the fact that we have come even here and now to bear about his likeness.

THE WEIGHT OF HABIT. (16)

Ps. 95: 7, 8; Heb. 3: 7, 8.

Professor Agassiz, a great geologist, was in the habit of going through the mountains of Switzerland accompanied by his attendants, who would let him down by the side of the great precipice by means of a rope and basket, that he might carry on his work of discovery. They were always instructed to weight him before the descent began so that they could be sure of his being safely lifted up at the end of his day's work. But one day the descent was deeper than ever, and they let out all the rope fastened to the basket. When the day's work was done and the signal was given to let him up he could not be raised, and it was necessary for the attendants to make their way up the mountain and secure additional help. When Professor Agassiz was at last raised, they found out that the reason why they could not lift him was because, while they had tested his weight as she stood in the basket they had forgotten to take into account the weight of the rope. It is thus that it becomes a difficult thing for one to be a Christian after he has constantly refused to accept God's mercy, for every time he refuses at the next invitation he must pull against the last refusal. "Today if ye will hear his voice harden not your heart."

FORGOTTEN PROMISES. (17)

Heb. 2: 1; Acts 24: 25.

On board a steamer I met a fruit grower from California. We were talking together, and he said: "Did you notice that White Star liner was two minutes late in starting?"

"No," I said, "I did not notice it." For these big steamers go away to the minute, with the precision of a railway train.

He continued: "There was a detention of two minutes." "I saw excitement on the wharf," I said, "but I did not know what it was."

"Well," he said, "my friend and I raced from California to catch the steamer. We had just five hours between the advertised time of arriving in New York and the sailing of the Teutonic. For days our train ran exactly to the minute, and we reached Albany, only a few hours from New York, exactly on time—five days' traveling to the minute; but at Albany a snow storm came on. The conductor wired the White Star Company that there were two passengers on board who wanted to catch the Teutonic, and would they just wait a bit? On the train raced; we came to Jersey City, and the very ferryman had been advised to wait for us. We got across the river and got a cabman, and told him to hurry—we had just about fifteen minutes, and we found as we swung into the wharf that we were half a minute behind time. There were two officers of the Teutonic, all was ready, every rope had been lifted, every gang-way but one away, steamed up the Teutonic facing seaward, and the mighty racer across the deep was anxious to be off. Two minutes, there we are! I wanted to give the cabman something extra, but I could not get my hand into my pocket. They said: "Come away, come away, or you will be left behind," and I shouted to my cabman: "I'll see you when I come back," and he replied: "Ay, many of them tell me that, but they never see me"; and the fruit grower said: "When I get back to New York, in twenty-one days. I am going to find that poor cabman and let him know that I mean it when I say, 'I'll see you again.'"

POWER OF FAITH. (18)

Heb. 11; John 14: 12.

There were some most interesting and effective pages with which Archdeacon Hare ended his sermon on "The Victory of Faith." After mentioning the apostles and martyrs, he went on to St. Polycarp; and the Syrian hermit Telemachus, and St. Ambrose, and St. Chrysostom, and St. Athanasius; and then continued to enforce his subject by such instances as these:

"By faith Gregory, when he saw the captive Angles, exclaimed that, were it only for their beauty, they ought to be received into the brotherhood of the angels, and then sent Augustine to preach the Gospel in this land.

"By faith Boniface, leaving his home and refusing high ecclesiastical honors, went into the wilds of Germany to convert the heathen natives. By faith he cut down the huge oak of

Thor while the people were raging tumultuously around, expecting that the vengeance of the god would burst upon his head. By faith he baptized one hundred thousand souls, and met his martyrdom with patient joy.

"By faith the hermits Peter and St. Bernard stirred up the nation of Europe to march as one man, and deliver the tomb of the Savior from the unbeliever.

"By faith Bonaventura, being asked in what books he had learned his marvelous wisdom, pointed to his crucifix.

"By faith Elizabeth of Hungary, the daughter of kings, being left a widow at twenty, gave all she had to the poor, and dwelt among them as their servant.

"By faith the Waldensians retired among mountain fastness and dwelt in the caves of the Alps that they might keep their religion in undefiled purity.

"By faith Wycliff, the morning star of the Reformation, rose out of the darkness, and heralded the coming of daylight.

"By faith Luther proclaimed his Theses, burnt the Pope's Bull, went to the Diet at Worms, translated the Bible.

"By faith Rogers, the protomartyr of the Reformation, when his wife and eleven children met him on his way to the stake and an offer of life and pardon were brought to him in their sight, walked on with a stout heart and washed his hands in the flames.

"By faith Oberlin went forth among the Vosges, and spread the blessings of religion among the wild inhabitants.

"By faith Clarkson and Wilberforce overthrew the slave trade.

"By faith Simeon preached the Word of God in this town (Cambridge) through a long life of persevering activity.

"And what shall I say more? For the time would fail me to tell of Ignatius, and Justin, and Cyprian, and Perpetua, and Basil, and Patrick, and Columban, and Bede, and Anselm, and Huss, and Melancthon, and Zwingli, and Calvin, and Knox, and Penn, and Zinzendorf, and Howard, and Henry Martyn."

CHRIST OUR LIGHT. (19)

2 Cor. 4: 6; John 8: 12.

I read the other day that the chief kinds of goods that the slaves in America ordered, when they had liberty to order anything for themselves, were looking glasses and candles. When I saw a colored gentleman on the other side in love with his dusky self, I could understand about the looking-glass; but about the candle, why it was bought? I will tell you. In the days of slavery no slave could have a light, no candle could burn in a slave's hut—it was the privilege of the freedman. Oh, the weary hearts, when Lincoln's proclamation reached them, they would have the looking glass, and a grin from ear to ear and a flash of white teeth in it, but, oh, light up the huts on the Ohio and Tennessee, light them up for we are free.

That is what we do when Christ comes to us, we light up before heaven, we rescue our lives from waste and failure, but the Christless life is always dark, never lit up. He that followeth Christ shall not walk in darkness; and if you follow Christ, and have the light of life, you are safe, safe from all the hell bats that are in the darkness.

DEVOTION TO CHRIST. (20)

Isa. 6:8; Acts 4:20.

A shepherd one night when the storm was fierce, counting his sheep that had gathered into the fold, found that two were missing. Going to the kennel where his shepherd dog was lying with her young, he pointed to the wilderness which was growing darker, and said, "Two sheep are missing, go." She looked a moment at her little ones, then up into her master's face, and hurried away into the night, and came back with one of the sheep that were lost. The storm had grown fiercer and the night darker, and the shepherd came again to his dog and pointing out, said once more, "One sheep is missing, go." Looking down once more at her crying little ones and up into her master's face with mute despair, she arose and hurried away. Hours passed by, and the shepherd heard a scratching at his hut door. Going forth he found the dog, and she had the sheep that was lost. Leaving the same at her master's feet she staggered back to her little ones, and fell dead at the kennel door.

And when I read this story I said, oh, the shame of it; here is a dumb brute, with never a thought of God, and never a hope of heaven, obedient to her master's command when he speaks but a word, and we have permitted our Master with nail pierced hands, spear thrust side, and thorn-crowned brow to plead and plead again, and we have refused to do his bidding. Let us catch one glimpse of his face anew, and go where he would send us.

FORGIVENESS BY TELEGRAPH. (22)

Isa. 1:18; Mal. 3:7.

One day S. H. Hadley, the leader of the McAuley Mission, 316 Water street, New York, was standing outside the door of the mission, when a little fellow came along and said: "Will you please give me a needle and a piece of cloth?" "For what?" said Mr. Hadley. The boy replied, "To mend my trousers with"; and my friend looked at him to say, "It seems to me you have hardly trousers enough to mend." The boy burst into a sob and started down Water street, when the great hearted Christian worker said, "Come in the house and go upstairs and Mrs. Hadley will be a mother to you." After a little while he came down to the street and was passing on toward Brooklyn bridge when Mr. Hadley called him back and said, "What is your story?" He said, "I am a boy from Philadelphia. I have stolen money from my father, and the money's gone; I have not a friend in the world and no place to go." "Why," said the man, "go back to your home and your father," and the boy replied: "He will not receive me." "Then stay here until I send him

word." That night a letter made its way to Philadelphia, and early the next morning as soon as the letter could be delivered a reply came by telegraph, "Mr. S. H. Hadley, 316 Water street, New York city, 'Tell the boy he is forgiven and I want him to come home.'"

COMPANIONS FOR ETERNITY. (23)

Gen. 12:1; Mark 1:16.

One of the foremost ministers in Glasgow, in his unconverted days, was once surrounded by his "fast" set on the Rothery pier in a Clyde Sabbath excursion. What a scene! Drink on board, and here they are swearing, fighting, tumbling, lying and spewing in all directions. Ugh! What a beastly pack! To the heart of the "chosen" youth from the prayer-surrounding home on yon Ayrshire hills, swift from the Holy Ghost like the flash of the torrid lightning, there came this thought—here's your set for eternity! Ah, it stunned him, felled him to the ground, and he cried from the very soul of him for mercy, mercy! There's no Jesus here, and no Jesus forever. Mercy he found, Jesus he found, and today in yon great city he points the masses to Zion, and he leads the way.

CALLING ON GOD. (24)

Acts 2:21-37, 38.

Some old divine has pictured Peter preaching on the day of Pentecost. A man pushed his way through the crowd, and said: "Peter, do you think there is hope for me? I am the man who made that crown of thorns and placed them upon Christ's brow; do you think he will save me?" "Yes," said Peter, "whosoever shall call upon the name of the Lord shall be saved. You are a 'whosoever'; if you call he will hear your cry. He will answer your prayer and save you." The man might have cried then and there, and the Lord saved him.

Another man pushed his way up and said to Peter: "I am the man who took the reed out of his hand, and drove it down upon that cruel crown of thorns, sending it into his brow; do you think he will save me?"

"Yes," said Peter, "he told us to go into the world and preach the Gospel to every creature, and he did not mean for any to be left out; salvation is for you. He did not come to condemn men; he came to get his arm under the vilest sinner and lift him up toward heaven."

Another man, elbowing his way through the crowd, pushed up to Peter and said: "I am the Roman soldier who took the spear and drove it to his heart, when there came out blood and water; do you think there is hope for me?"

"Yes," said Peter, "there's a nearer way of reaching his heart than that: 'Whosoever shall call upon the name of the Lord shall be saved.'" And the Roman soldier might have cried then and there, and might have obtained forgiveness and salvation.

If the Lord heard the cry of those Jerusalem sinners whose hands were dripping with the blood of the Son of God—if he heard their cry and saved them, do you think he will hear your cry and save you?

HISTORICAL ILLUSTRATIONS FOR ELECTION DAY.

S. A. MORSE, D. D.

Texts: John 11: 50, 51; John 11: 48; Jer. 12: 17; Ps. 33: 12; Gen. 15: 14.

NEMESIS IN HISTORY. (25)

When William, of Orange, came over to England, invited by a kingless people—for James II. had thrown the great seal of the realm into the Thames and fled—he found no one so fitting for the task of subduing Ireland where James, with the aid of French soldiers, was seeking to retain and regain power, as Marshal Schomberg. And who was he? One of the many who had fled from France, his own country, at the revocation of the edict of Nantes. Thus the humiliation of France by her defeat in Ireland was, in part at least, due to her persecution of the Protestants. Further: a French statesman has recently shown that in the German army of invasion of 1870 there were at least eighty eminent officers whom France had given to Germany by the revocation of the edict of Nantes.

SPAIN'S NATIONAL SUICIDE. (26)

John Fiske says that the Inquisition was a diabolical winnowing machine for removing from society the most flexible minds and the stoutest hearts; and among every people among which it was established for a length of time it wrought serious damage to the national character. It ruined the fair promise of Spain, and inflicted incalculable detriment upon the fortunes of France. If Spain, from the proud place of mistress of the world, almost, has fallen to fourth or fifth rate position, and is senile and tottering in mental and moral as well as in physical power, it is but the work of the avenging Nemesis who follows ever on the track of the wrong-doer, and overtakes at last.—See Fiske's *Beginnings of New England*, p. 41.

THE RUIN OF THE NETHERLANDS.

The cities of the Lowlands were the general marts of the world in the early part of the sixteenth century, and these belonged to Spain. But the religious troubles, the attempt of Philip II. to compel his Dutch subjects to return to the papal fold, and to accept the Inquisition, began to drive the thrifty inhabitants out. As early as 1560, says the English historian, Green, Philip's envoy reported to his master that "ten thousand of your Majesty's servants in the Low Countries are already in England, with their preachers and ministers." Alva's severities soon raised the number of refugees to fifty thousand; and the war soon drove trade as well as traders from the Low Countries. It was with the ruin of Antwerp that the commercial supremacy of London began. Not less than a third of the merchants and manufacturers of the ruined city are said to have found a refuge on the banks of the Thames.—Green's *History of the English People*, v. II., p. 389.

PRESIDENT JACKSON'S PENALTY. (27)

It was in the reign of Andrew Jackson—for "reign" it was—that "the painted Izebel of party patronage seized upon the public trusts for her favorites," and history fixes upon

Jackson the paternity of that ill-favored child called the spoils system. But Nemesis was not asleep. The historian records that, while the old man was dying, and another was in the Presidential chair, as the ex-president lay upon his sofa languid and emaciated, with hollow cheeks and rayless eyes, swarms of anxious politicians alighted at his front door, to secure his endorsement for office, assured that the new President was no more than his deputy. "No! no! no!" was his quick and irritated reply. The plague of the locusts for office pursued him to the very borders of the spirit-world, where human favors could be dispensed no longer.—See Schouler's *History of the United States*, v. IV, p. 504.

A TALMUD ALLEGORY OF NEMESIS. (29)

It is to the effect that, when King Solomon married the daughter of Pharaoh, thus violating the commands of his God, the angel Gabriel descended into the sea and fixed a reed in it around which a mudbank gathered, on which a forest sprang up. On this site it was that imperial Rome was built. And this is the interpretation thereof. When Israel began to decline from God, the punishment through its enemies was prepared, culminating in the dominion of Rome.—See Edersheim, v. II, p. 751.

Is it not true to the facts that when wrong is sown there is also planted the seed of its penalty? Even so sang an Oriental poet:

"Aye! when thou hast drained a swallow's milk,

Seen rocks bear olive nuts, the sand pomegranates yield,

A harder task to try thy vaunted force remains—

To shield a wicked man from retribution's pains."

NATIONAL RIGHTEOUSNESS.

W. Merritt, Major General United States Army, to whom the Spanish army surrendered at Manila:

"Righteousness exalteth a nation: but sin is a reproach to any people." (Proverbs 14: 34.) This text, which is over the altar at West Point in the chapel, has followed me through a busy life."

In June, 1876, when the editor of the Sunday School Times asked President Grant for a message to the youth and children of the United States to accompany a Centennial number of his paper, his reply was: "My advice to Sunday schools, no matter what their denomination, is: Hold fast to the Bible as the sheet anchor of your liberties; write its precepts in your hearts and practice them in your lives.

"To the influence of this book we are indebted for all the progress made in true civilization, and to this book we must look as our guide for the future.

"Righteousness exalteth a nation: but sin is a reproach to any people." (Proverbs 14: 34.) Yours respectfully, U. S. Grant."

THE PREACHER'S SCRAP BOOK.

CHILDREN.

CHILDREN SAYING PRAYERS. (30)

Eph. 6: 18.

Mr. Moody once related this pretty incident concerning his own little son: "My wife came down one evening and said she had had some trouble with one of the children. He was not willing to obey, and he had gone off to bed without asking her forgiveness. I went up and sat down by the side of the little child, and said: 'Did you pray tonight?' 'said my prayers.' 'Did you pray?' 'I said my prayers.' 'Did you pray?' 'Well, papa, I told you that I said my prayers.' 'Yes, I heard you; but did you pray?'"

"Well, now," said I, 'are you going to go off to sleep without praying?' After a struggle he said: 'I wish you would call mamma.' She came up and was glad to forgive him, and then he wanted to get out of bed and pray. He had 'said his prayers,' but now he wanted to 'pray.'

THE BABE IN OUR FATHER'S

FAMILY. (31)

Luke 9: 48.

A Chinaman, who was but imperfectly instructed in the Faith, had been baptized in prison, and was immediately afterwards executed. We are told that he was asked, "Do you know the Commandments of God?" "No," he replied, "I do not know them." "If you are ignorant of them," he was then told, "you cannot be a Christian." "Among the children of a family," he answered, "there are some large and some small, some have intelligence and some have not, others are still at the breast; the larger know their father best, the smaller know him least; all, however, love him. I am in religion like a little child, I can scarcely babble; although I do not know God, I know that He is my Father—this is the reason I love Him—and I wish to die for Him." He received fifty blows with the plank, and was then strangled, saying in a strong voice, "O Jesus, my Master, I give you what I have, my soul and my body."

OBEDIENCE. (32)

Ex. 20: 12.

The governor of a large prison in America says he believes that his prison is chiefly filled by disobedient children—the children of parents who do not enforce obedience.

"When I hear a little child in the street say to its mother 'I won't,'" he declares, "I think—there's a candidate for a cell in my prison by-and-by."

OUR FATHER UNDERSTANDS. (33)

A little lad was keeping his sheep one Sunday morning. The bells were ringing for church, and the people were going over the fields, when the little fellow began to think that he, too, would like to pray to

God. But what could he say? for he had never learned any prayer. So he knelt down and commenced the alphabet—A, B, C, and so on to Z. A gentleman happened to be passing on the other side of the hedge, heard the lad's voice, and, looking through the bushes, saw the little fellow kneeling with folded hands and closed eyes, saying A, B, C.

"What are you doing, my little man?"

The lad looked up, "Please, sir, I was praying."

"But what were you saying your letters for?"

"Why, I didn't know any prayer, only I wanted God to take care of me, and help me to take care of the sheep. So I thought if I said all I knew, He would put it together and spell all I want."

"Bless your heart, my little man! He will, He will, He will! When the heart speaks right, the lips can't say wrong."

HAPPIEST DAY IN NAPOLEON'S

LIFE. (34)

It is said of the great Napoleon, that when in banishment in the Island of St. Helena, he was one day observed by his comrades to be unusually sad and depressed. On being asked the cause, he replied, "I am thinking of the happiest day of my life." At once they began to guess which day that could have been; which of his extraordinary victories had given him the most pleasure; which of the honors that had been heaped upon him he had regarded with greatest satisfaction. After they had guessed in vain, his reply was, "I mean the day on which I received my First Communion; I was an innocent boy then."

DEADENED BY HABIT. (35)

A child peeped into a boiler factory, but the noise stunned him, and hurt his ears. A workman just then came out. "Doesn't the noise hurt you?" asked the boy. But the man shook his head. He could not hear what was said; he was deaf. Noticing the child's puzzled face, he explained this to him, saying, "I used to hear as well as anyone; but I've worked fifteen years in that place, and now my hearing is quite gone. I don't hear the loudest hammer."

CHILDREN'S TESTIMONY. (36)

When in Bristol the adult Friends were all in jail, the children continued to hold the meetings for worship in the meeting-house as usual. . . . We might have supposed that such a sight would have turned the hearts of their persecutors. . . . But instead, the children were cruelly beaten for it—in some cases put in the stocks, and in others thrust into crowded and unwholesome jails, though some of them were not more than eight years old!—Memoir of John Roberts.

CHILD'S INFLUENCE. (37)

2 Tim. 3: 15.

While at Ongole Dr. Phillips met with an extraordinary instance of the power of a child's influence. A missionary, Mr. Kierman, of Vinukonda, had visited a village called Meelaganguram, where the natives refused to receive him. Six months later a deputation of natives came to him and asked him to revisit the village. On his arrival he found seventy-five persons who said they were Christians and wished to be baptized. Among the number he noticed a small boy. Thinking him too young to appreciate the importance of the step he was taking, the missionary asked him to wait and learn more about Christ before he received baptism; but the adult natives insisted that he should be baptized, and astonished the missionary by telling him that it was this little boy who had taught them about Christ. It appeared that he had formerly lived in another village where he had received Christian instruction and had committed to memory a few hymns. He had come to Meelaganguram and had told the people what he had learnt. The result was that seventy-five of their number were baptized, among whom was the little boy who had led them to Christ.—"Life of Dr. James L. Phillips."—Pulpit Points.

PHILIPPINE CHILDREN RESPECTFUL. (38)

"Children are orderly, respectful and obedient to their parents. . . . At vespers in the evening there is always a pretty scene. An instant hush comes over the busy village. In each house father, mother and children fall on their knees before the image or picture of some saint, and repeat their prayers. The devotions over, each child kisses the hand of his father and his mother, at the same time wishing them good evening. He then makes an obeisance to each of his brothers and sisters, as well as to each guest who happens to be present, repeating his pleasant salutation with each funny bow. Host and hostess also greet one in the same way, and in remote places, where white men are a rarity, the little tots often kneel to kiss one's hand."—"The Philippine Islands," by Dean Worcester.

CONTRITION. (39)

The following story is vouched for by my most intimate friend. On paying a visit to his uncle, who is a farmer in Scotland, he noticed a handsome young collie and a goose with a broken wing constantly about together; indeed they were well-nigh inseparable. On inquiry he elicited the fact that when a puppy the dog had flown at a gosling and had broken its wing; ever since it was noticed that the dog was not only cognizant of the mischief he had done, but became so repentant that from that time forward he had taken that one bird under his special protection, though his feelings towards geese in general remained unchanged; and now wherever the dog goes

there follows the goose and vice versa. It is a pretty instance of contrition, and may be recommended as a useful example.—A. H. Broadwell, in the "Strand Magazine."

"THE KINGDOM OF GOD." (40)

King Frederick William of Prussia was staying for an hour or two in a village of his dominions and received various honors from the inhabitants, and among others the school children scattered flowers before him.

Taking up an orange from a table in front of him he began to examine the children by asking them to what kingdom it belonged?

One little girl answered, "To the vegetable world;" and then he took a gold coin out of his pocket and asked to what kingdom it belonged, and she said to the mineral kingdom.

Then he said: "And now, my child, to what kingdom do I belong?" But the girl thought it did not sound very respectful to say to the animal kingdom, so she thought for a little time, and then looking up into his face, said, "To the Kingdom of God."

The King was much moved and pleased by her answer, and said: "God grant that I may be worthy of that Kingdom!"

CHILDREN'S WRONGS. (41)

The liquor traffic was inflicting a deadly weight of accumulated wrong upon the children of England. . . . They were growing up amongst infamous surroundings, exposed to the barbarity and cruelty, to dreadful sickness and hereditary craving, and in the terrible language of South, "through our gross and criminal negligence not so much born into the world as damned into the world." In the days of Moloch worship the cries of the children were unheard in Tophet for the noise of drums and timbrels loud; in England they were unheard and unnoticed for very commonness. Nothing seemed to break our stolid immoral callousity and indifference in a matter which should make us feel ready to sink into the very earth for shame. We protected animals by act of Parliament, we passed laws on behalf of the birds of the air and the fishes of the sea, but the little children were allowed to go on weeping bitterly. Were they less worth protecting than salmon and seagulls? The child's sob in the silence was a deeper curse than the strong man's anathema.—Dean Farrar.

MISCELLANEOUS.

ONLY ONE LIFE. (42)

Luke 13: 24.

Prof. Drummond, in an address lately given, related the following narrative:

"I was crossing the Atlantic a short time ago, and one night I and some of the passengers were talking to the captain, when he told us of an incident that had occurred to him in that neighborhood some years previously.

"He was in command of a vessel, which

had got thus far on her voyage, when the screw broke, and the engineer withdrew the shaft with the intention of repairing it, but the water rushed in through the hole, the bulkhead was not closed in time, and in a few minutes the ship began to sink, the boats were got out, and the captain stepped into one laden to the gunwale; the night was dark, and the sea so rough, that it did not seem possible for the boat to live.

"After a while they saw the lights of an approaching steamer, but how could they signal it? They made search in the boat and found a battered lantern with an inch or two of candle in it; then they tried to find a match; every man felt in his pockets, but in vain, not a match was to be found. The captain bade them search again and turn every pocket inside out, and at last out of some corner one match was produced. The man who found it handed it to the mate, the mate passed it to another officer, and he gave it to the captain, the sailors clustering round and holding out their jackets to keep off the wind, and watching him with the greatest anxiety.

"The captain said he had faced many a difficulty and danger, but had never felt such responsibility as that moment, when he had to strike the match, but he did it. The lantern was lighted, and when it was waved to and fro the ship saw the signal, altered its course and picked them up. Now what gave such value to that match? It was the only one; and that it is which gives such value to your lives. Your life is the only one—if misdirected and lost, you have no other in which to remedy the error."

HIDDEN FRAGRANCE. (43)

Phil. 4: 18, 19.

Once in crossing a meadow I came to a spot that was filled with fragrance. Yet I could see no flowers and I wondered whence the fragrance came. At last I found, low down, close to the ground, hidden by the tall grass, innumerable little flowers growing. It was from these the fragrance came. You enter some homes. There is a rich perfume of love that pervades all the place. It may be a home of wealth and luxury, or it may be plain and bare. No matter; it is not the house, nor the furniture, nor the adornment that makes the air of sweetness. You look closely. It is a gentle woman, mother or daughter, quiet, lowly, hiding herself away, from whose life the fragrance flows. She may not be beautiful, may not be specially well educated, may not be musical, nor an artist, nor "clever" in any way; but wherever she moves she leaves a benediction.

MOTIVES NOT MOTTOES. (44)

Rom. 6: 17.

A man bought an illuminated scroll neatly framed, and brought it home. On it were the words, "God Bless Our Home." It was hung up in the dining room and was an ornament to the room. But somehow it did not seem to bring the blessing. The home continued to be full of wrangling and strife and all manner of ill-nature. There

was no more love after the scroll was hung up than before. An illuminated motto will not sweeten a home nor bring good into it. Neither will the writing of Anno Domini—"In the year of our Lord," over a year make it happy or beautiful, or cast any glory upon it. We make it truly a year of the Lord only by giving Christ the first place in all its life.

QUALITY OR QUANTITY. (45)

Judges 7: 4-7.

Whitefield often affirmed that he would rather have a church with ten men in it right with God than one with five hundred at whom the world laughs in its sleeves. Not long ago I heard of a church member who had failed four times, and paid only ten cents on the dollar, and who had three times assigned his property to relatives in an infamous manner. He was making a speech in a summer evening devotional gathering; and the shutters of the basement of the church were open, and the quick, sharp boys of the common were within hearing. This religious man was saying "I am of the opinion that our congregation should all alone maintain a missionary on some foreign shore. For such a purpose I will myself give a hundred dollars." "Ten cents on the dollar!" said a boy outside the shutters of a window.

SILENT INFLUENCE. (46)

Rev. 1: 16; Dan. 1: 15.

A young woman who had passed through deep sorrow said to a friend one day in speaking of the comfort certain persons had given her unconsciously, "I wish some people knew just how much their faces can comfort one! I often ride down in the same street-car with your father, and it has been such a help to me to sit next to him. There is something so good and strong and kind about him, it has been a comfort just to feel he was beside me. Sometimes when I have been utterly depressed and discouraged he has seemed somehow just to say the right word to me; but if he didn't talk, why, I just looked at his face, and that helped me. He probably has not the least idea of it, either, for I know him so slightly, and I don't suppose people half realize, anyway, how much they are helping or hindering others!"

HIGH OR LOW FRIENDSHIP. (47)

Mark 16: 12; 1 John 1: 7.

Two young people sit together for an evening, and not a word is said by either which starts in the other a thought above the range of the material. The conversation runs on in neighborhood gossip, trivial personalities, criticisms of people, compliments, bits of playful humor, but with not one serious word in it all. In marriage, two lives are united and move on together, perhaps in ideal fashion, blending in love, in interest, in fellowship, in care, in self-denial, in sorrow. Each exerts over the other a strong transforming influence. They give much pleasure the one to the other in all

love's tender and helpful ways. But too often there is a whole great section of each life which is never entered nor touched by the other. As it were, these two are dwelling in a house with lower and upper stories. In the lower apartments is found all that belongs to the physical and earthly life. In the upper apartments are the higher things, things of the mind, of the spirit. But our friends always stay down stairs and never go up into the rooms where thought and reason and hope and faith hold their court. It is a pity that friendship and love should miss so much, for it is only in the upper ranges that the things which are worth while are found.

JUDGING THE UNFINISHED. (48)

Luke 6: 37.

We should never pass judgment upon unfinished work of any kind. An unripe apple is not fit to eat, but we should not therefore condemn it. It is not yet ready for eating, because God is not yet done making it. Its unripeness is the precise condition which belongs to it at its present stage. It is a phase of its career and is fitting and good in its place. A child's piano playing may be execrable to the delicate ear of a trained musician, and yet there was a time in the history of his own musical development when he played no better, and when his friends and his teachers complimented him on his encouraging progress, seeing even in his faulty execution the evidences of genius and the marks of improvement. We have no right to judge the work of a beginner in any art or kind of work; we should wait until he has finished what he is doing before we pass an opinion on it. No artist will submit his picture for inspection while in an incomplete state. Neither is it just to form opinions upon God's providences until they have been worked out to the end.

WRONG IDEAS OF CHRISTIANITY. (49)

Acts 10: 38; Is. 58: 5, 6.

In Westmael, near Antwerp, there is a convent of Trappist monks who represent a strangely perverted conception of Christianity. There are thirty-six monks who live there in the convent, under the vow of perpetual silence. They dress in rough sackcloth, with a rope about the waist, their heads shaven and their beards undressed. They live on bread, sour milk and vegetables, sleep on hard boards and spend their days in frigid and solemn silence. If a visitor speaks to one of these monks, he draws his soul closer about his head and moves away. Each day he walks in the garden and looks into a grave opened and ready for the monk who is first to die.

This, it is claimed, is a high ideal of Christian living. This order of monks suppose that they are illustrating in a lofty way the holiness and beauty of Christianity. But it is not such living that the New Testament teaches. Jesus Christ did not live such a life. He did not walk about in silence. He was the sunniest of men. He was ready to

give cheer to all he met. He taught his followers to let their light shine on in the world's darkness! He would have us hide within our hearts our cares and sufferings and give out only blessing and gladness.

TO MAKE A LONG TALE SHORT. (50)

James 3: 5-6-8.

SCANDAL.

It was said of Hannah More, that, when she was told a tale against another in her village, her reply usually was, "Come, we will go and ask if that be true." The effect was something wonderful. The tale-bearer, taken aback, would begin to say, "Well, perhaps there might have been a mistake," and would beg that no notice might be taken of the matter. But, no! the good lady would go there and then, taking the scandalmonger with her, to make inquiry and compare accounts.

If all tale-bearers could be treated in this way, how few tales would be told!

TONGUE VERSUS SWORD. (51)

James 1: 26.

The tongue was once put into prison for scandal, while at the same time the sword found its way there for quarreling.

"What have you done that you are here?" remarked the tongue to his companion.

"Just a few cuts, an unjust war and some other outrages!" replied the sword.

"What trifles!" said the tongue, "I every day speak blasphemies, swear, lie, grumble, talk scandal, destroy friendships, extinguish peace, flatter, make false insinuations, and commit all manner of evil."

DEATH—GOD'S LOANS. (52)

Rev. 14: 13.

When Rabbi Meir was away from home two of his sons died. On his return his wife, holding her grief, said, "My husband, some time since two jewels of inestimable value were placed under my care. He who left them with me called for them today, and I delivered them into His hands."

"That is right," said the Rabbi, "we must always return cheerfully and faithfully all that is placed under our care."

Shortly after, the Rabbi asked for his sons, and their mother, taking him by the hand, led him into the chamber of death.

NOT FOOLS IN HEAVEN. (53)

Matt. 22: 30.

As a couple was approaching the end of life, the old woman seemed in trouble and in answer to her husband's enquiry, replied, "I can't tell 'ee, Garge, but there, it baint likely I shall be here main long time, nor you either, maybe, Garge, for the matter of that; and I've been a-thinking perhaps, after all, when we be yander, up in heaven, we shant know each other again. And that makes me fit to cry, for what should I do without 'ee?"

"Well, there, Betty," said her partner, "What be come over ye? What makes 'ee go for to think we shall be bigger fules in heaven than we be upon earth?"

QUOTABLE POETRY.

At home or away, in alley or street, (55)
Wherever I chance in this wild world to
meet

A girl that is thoughtless, a boy that is
wild,

My heart echoes softly, "It is some moth-
er's child."

And when I see those o'er whom long years
have rolled,

Whose hearts have grown hardened, whose
spirits are cold,

Be it woman all fallen, or man all defiled,
A voice whispers sadly, "Ah! some moth-
er's child."

No matter how far from the right she hath
strayed,

No matter what inroads dishonor hath
made,

No matter what element cankered the pearl,
Though tarnished and sullied, she is "some
mother's girl."

No matter how wayward his footsteps have
been,

No matter how deep he is sunken in sin,
No matter how low his standard of joy,
Though guilty and loathsome, he is "some
mother's boy."

That head hath been pillowed on tenderest
breast,

That form hath been wept o'er, those lips
have been pressed,

That soul hath been prayed for in tones
sweet and mild,

For her sake, deal gently with "some moth-
er's child." —F. L. Keeler.

ONLY ONCE. (56)

The bread that bringeth strength I want to
give,

The water pure that bids the thirsty live;
I want to help the fainting day by day:

I'm sure I shall not pass again this way.

I want to give the oil of joy for tears,

The faith to conquer crowding doubts and
fears,

Beauty for ashes may I give away:
I'm sure I shall not pass again this way.

I want to give good measure running o'er,
And into angry hearts I want to pour

The answer soft that turneth wrath away:
I'm sure I shall not pass again this way.

I want to give to others hope and faith;

I want to do all that the Master saith;

I want to live aright from day to day:

I'm sure I shall not pass again this way.

—Life motto of Editor Ford of the
Youth's Companion.

(57)

Though God be good and free be heaven,
No force divine can love compel;

And though the song of sins forgiven

May sound through lowest hell,

The sweet persuasion of his voice

Respects thy sanctity of will.

He giveth day; thou hast thy choice

To walk in darkness still. —Whittier.

(58)

The heart I gave thee was a living heart,

And when thy heart by sin was slain,

I laid down mine to ransom thine,

That thy dead heart might live again.

The night has a thousand eyes, (59)

And the day but one;

Yet the light of the bright world dies

With the dying sun.

The mind has a thousand eyes,

And the heart is but one;

Yet the light of a whole life dies

When love is done.

—Francis William Bourdillon.

We search the world for truth; (60)

We cull the good, the pure, the beautiful,

From gravestones and from written scroll,

From all old flower fields of the soul,

And weary seekers of the best

We come back laden from our quest

To find that all the sages said

Is in the Book our mothers read

—Whittier.

Do all the good you can, (61)

By all the means you can,

In all the ways you can,

In all the places you can,

To all the people you can,

As long as ever you can.

—John Wesley.

(62)

So near to the door—and the door stood
wide,

Close to the port—but not inside,

Near to the fold—yet not within,

Almost resolved to give up sin,

Almost persuaded to count the cost,

Almost a Christian, and yet—he was lost.

(63)

The following church-goer's soliloquy is
clipped from a western paper:

"To pledge, or not to pledge—that is the ques-
tion.

Whether it is nobler in a man to take

The gospel free, and another man foot the
bill,

Or sign a pledge and pay toward the church
expenses?

To give, to pay—aye, there's the rub—to pay,

When on the free pew plan, a man may have

A sitting free and take the gospel too,

As though he paid, and none be aught the
wiser

Save the society's committee, who—

Most honorable men—can keep a secret;

To err is human, human too, to buy

At cheapest rate. I'll take the gospel so.

For others do the same—a common rule!

pay,

And let the other fellow foot the bills—

And so with me the gospel's free, you see!"

I'm wise: I'll wait, not work; I'll pray, not

UNUSUAL.

Bobby came home one day covered with dirt and bruises, and trundling a broken bicycle.

"What on earth have you been doing, my child?" exclaimed his terrified mother.

"I ran over a big dog and took a fall," explained Bobby.

"Couldn't you see him and give him the road?"

"Yes, I saw him and was turning out, but when I got within about ten feet of him I shut my eyes, and before I got 'em open again I'd run into him."

"For the land's sake, what did you shut your eyes for?"

"Couldn't help it. Had to sneeze. If you think you can hold your eyes open when the sneeze comes, you just try it some day."

Civil Service Examiner (very sternly to Erastus Smith, colored, who aspires to the office of mail carrier)—"How far is it from the earth to the moon."

Erastus (in terror): "O, boss! ef yo's gwine to put me on dat route I don't want de job."

We find in Vick's Family Magazine an account of a well-known English dean who had the misfortune to lose his umbrella, and in his next sermon in the cathedral contrived to say "that if its present possessor would drop it over the wall of the deanery garden that night he would say no more about it." The next morning he went to the spot and found, not only his own umbrella but forty-five others. It almost seems as though the forty thieves, described in the "Arabian Nights' Entertainments," must have been in that cathedral.

The boy had shown such a degree of ignorance and mental obtuseness that the teacher was disheartened, and she finally asked, sarcastically: "Do you know whether George Washington was a soldier or a sailor?" "He was a soldier," replied the urchin, promptly. "How do you know that?" she persisted. "'Cause I saw a picture of him crossing the Delaware, an' any sailor'd know enough not to stand up in the boat."—Chicago Evening Post.

The Bishop of Norwich tells a pleasant story against himself. He was one day walking in the suburbs, when a little girl of eight or nine asked: "O, please, sir, will you open this gate for me?" The Bishop, smiling on the demure little maiden, held back the gate for her to pass through, and when she thanked him with a smile, he asked her if she was not big enough to open the garden gate herself. "Oh, yes, sir," she replied, sweetly, "but, you see, the paint is wet, and I should have dirtied my hands."

Dr. Norman Macleod lost his way as he was going to a place called Daffin, to christen an infant, when he met a herd-boy, and the following conversation took place:

"There's gaun to be a fine shine at the Daffin th' neet."

"Aye, what's going to be up at the Daffin?"

"The meenister's cumin' to bapteeze the wean. I've got the cookies i' th' bag."

Norman did not tell the lad that he himself was "the meenister" in question, but said, "Noo, how d' ye get a livin'?"

"Oh, I'm just a herd-laddie. I split the wood, and carry the water, and bring the kye hame, and do just what I'm telt."

There was a moment's silence. Then the boy turning to Norman, said, with a mark of interrogation in each eye, "Hoo d'ye get a livin'?"

"Well, that's a fair question, I asked ye how ye got a livin', and ye telt me; now I'll tell ye how I get a livin'. I get a livin' by tellin' auld folk, and young folk, and little folk like ye the way to heaven."

That little boy stood still and simply screamed with laughter. His laughter was uncontrollable. He was doubled up with laughter. When the tumult of merriment was over, he said to Norman, "That's a good un." Then another burst of laughter, and then this profound enquiry, "Hoo can ye tell the way t' hivven when ye dinna ken th' way t' th' Daffin?"—Chimes.



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Stories of the Hymns.

SUITABLE FOR PRAISE OR SONG SERVICE,
OR ANNOUNCING HYMNS.

NOTE.—During the past year we have presented material for several song services, and we invariably have requests for more. In our conference of readers as to the program for the coming year the requests for a regular department on this subject were unanimous.

Therefore we will give in each issue interesting information about ten or twelve hymns.

You can add to the interest of the service by asking members of the congregation the previous Sunday to put on the collection plate titles of favorite hymns. This will necessitate your owning some work on hymnology. We get most of our information from "Annotations upon Popular Hymns." See page 55.

We shall follow as nearly as possible the list of the best one hundred hymns, published by the Tract Society as the result of the vote of some 3,000 persons.

The first six of the 100 are: 1. "Rock of Ages." 2. "Abide With Me." 3. "Jesus, Lover of My Soul." 4. "Just as I Am." 5. "How Sweet the Name of Jesus Sounds." 6. "My God and Father, While I Stray." In the contest "Rock of Ages" received 3,215 votes.

THY WILL BE DONE.

My God, my Father, while I stray
Far from home, in life's rough way,
Oh! teach me from my heart to say
Thy will be done.

If thou couldst call me to resign
What most I prize—it ne'er was mine;
I only yield thee what was thine;
Thy will be done.

If but my fainting heart be blest
With thy sweet spirit for its guest,
My God, to thee I leave the rest—
Thy will be done.

Renew my will from day to day,
Blend it with thine, and take away
All that now makes it hard to say
Thy will be done.

Then when on earth I breathe no more
The prayer oft mixed with tears before,
I'll sing upon a happier shore,
Thy will be done.

For some reason or other Miss Elliott wrote this hymn over four times, and issued the text in various books. Hence the confusion as to the legitimate form she preferred. The one before us is the earliest of them all, and is found in the appendix to the first edition of the Invalid's Hymn Book, 1834. In the note referred to this hymn was sixth on the list, thus crediting the author with two of the best six hymns in English.

In the general acceptance of Christian people this ranks next to the author's "Just as I am." It has been translated into almost all the modern languages, notably into German and French, as well as into the stately rhythm of the Latin tongue. The point of the sentiment is found in the refrain. Said the poet Goethe once: "Only with self-renunciation can the divine life be said to begin."

HOW SWEET THE NAME.

How sweet the name of Jesus sounds
In a believer's ear!
It soothes his sorrows, heals his wounds,
And drives away his fears.

Rev. John Newton loved much because he had been forgiven much.

He put this song of a grateful heart into Olney Hymns, 1779, for the use of those who would be willing to accept it. It is the exuberant outflow of his whole soul into enthusiasm of loyalty and longing for his Savior. To some it would seem extravagant. That depends upon the temperament of the singer. To many people it is easy to be calm and self-possessed in their piety. To others it is actually a conflict to avoid being boisterous and to keep themselves within bounds. Lavater, the physiognomist, used to say: "The qualities of a man's friends will generally be those of his enemies; cold friends, cold enemies; half friends, half enemies; fervid enemies, warm friends."

CHRIST'S PRESENCE SOUGHT.

Again our earthly cares we leave

And to thy courts repair;

Again with joyful feet we come

To meet our Savior here.

Great Shepherd of thy people, hear!

Thy presence now display;

We bow within thy house of prayer;

Oh! give us hearts to pray.

The clouds which veil us from thy sight,

In pity, Lord, remove;

Dispose our minds to hear aright

The message of thy love.

Upon a marble in the Church of St. Mary Woolnoth and St. Mary Woolchurch Haw, Lombard street, London, one may read this inscription:

"John Newton, clerk, once an infidel and libertine, a servant of slaves in Africa, was, by the rich mercy of our Lord and Savior Jesus Christ, preserved, restored, pardoned, and appointed to preach the faith he had long labored to destroy. Near 16 years at Olney in Bucks; and — years in this church."

This epitaph was prepared by himself, the blank of which, preceding the "years" should be filled with 28. "And I earnestly desire," he further says, "that no other monument, and no other inscription but to this purport, may be attempted for me."

It will arrest attention on the instant, this frank admission made upon his tombstone by the man whose pen wrote the line all of us have sung for years: "How sweet the name of Jesus sounds." Was that man once an infidel and a libertine?

He was born in London July 24, 1725, "old style;" August 5, as we now reckon dates. He died in London, December 21, 1807.

His father was a seafaring man, the master of a ship trading chiefly between the ports of the Mediterranean. Within a year of his wife's death he married a woman who apparently did not care to carry out the instructions of the former wife. It was a relief for her to have the child out of the way; and he was put to school for two years, where he acquired the simplest rudiments and a little smattering of Latin. His main acquisitions were in the way of idle habits and a taste for low associates; and by the time he was eleven he left school finally and accompanied his

father on his voyages for the four succeeding years.

He was one who never let his virtues get in the way of his enjoyments. Dissolute as he was, even in his boyhood, he was not without religious conviction, frequently fasting and praying and returning to the Word of God; and we are told by Cecil that he "took up and laid aside a religious profession three or four different times before he was sixteen years of age."

Very shortly after this, while in sailor's garb, walking along the docks, Newton was seized and impressed on board the Harwich, and as war with France was at this time imminent, there was no way to procure his release. By and by, however, things changed, and he started on his way homeward over the sea. With the main incidents of that voyage we are probably many of us familiar—the terrible storm that threatened to founder the vessel, and which aroused a still more dreadful tempest in Newton's soul; so that amid the crashing of the thunder and the vivid darting of the lightning he became insensible to all without in the recurrence of those Scriptures that sounded as anathemas of heaven upon his guilty head; his despair, his finding a copy of Thomas A. Kempis in the cabin and perusing it, and its profound impression upon him; his determination to quit his wicked life—with this we are familiar.

Yet while this was succeeded by an undoubted change, it was not a thorough renewal. He needed a hand to lead him from remorse to repentance, from reformation to Christ. Even after his return to England and his marriage to Mary Catlett he re-embarked in the slave trade, and made three voyages to Guinea to purchase slaves for the West Indies. It was six years after that dreadful storm that Providence brought him into association with a godly sea captain, who, fathoming his condition, led him to that self-renunciation which resulted in the full and unequivocal acceptance of Christ.

In the Olney Hymns this one is given as No. 43, Book 111. It is changed in many lines; the title of it there is: "On Opening a House of Worship"; and it contains seven stanzas of varying merit. The use of it for a dedication service is thoroughly legitimate.

NEARER MY GOD TO THEE.

Nearer, my God, to thee,
Nearer to thee!
Ev'n though it be a cross
That raiseth me!
Still all my song shall be,
Nearer, my God, to thee,
Nearer to thee!

The author of this justly celebrated hymn, Mrs. Sarah Flower Adams, was the second daughter of Benjamin Flower, for a long time editor and proprietor of the Cambridge Intelligencer. She was born at Harlow, Essex, England, February 22, 1805. Her taste for literature as well as her fondness for composition, in both prose and verse, was evinced quite early in her life. In 1834 she was married to William Bridges Adams, an engineer by profession, and widely known as a man

of scientific and literary attainments. Her life was a very happy one in this relation. The death of her sister, Eliza Flower, in 1847, sensibly affected her health and spirits, and she gradually sank under the strain of trial during the succeeding two years, and died August 14, 1848. She was buried in Foster Street Cemetery, near Harlow.

The pastor of this estimable lady was the Rev. William Johnston Fox, known as the founder of the Westminster Review. He was an Independent, usually classed among the Unitarians, and by some considered a deist rather than a rationalist. This fact, and also the fact that her father was a very liberal writer, have availed to place this author among Unitarians; but in her later years she is said to have become a Baptist. Though her other writings are reported as having been much read, poems and art criticisms having been considered quite valuable, nothing has come across the sea into popular recognition except this piece, which is indeed more a poem than a hymn. It first appeared in the volume published by her pastor, entitled *Hymns and Anthems*, 1841. To this Mrs. Adams contributed thirteen poems, and her sister sixty-two tunes. This hymn is a descriptive and imaginative accommodation of the story of Jacob's dream at Bethel; it has too many verses to be sung at a time, and yet one finds the task exceedingly awkward to make a selection of stanzas without a break in the sentiment. The compilers of the Baptist Hymn Book, published in England, did not relish so conspicuous an omission of all evangelical ascription or address to the Savior, and caused that one more verse be added by the Rev. A. T. Russell, commencing, "Christ alone beareth me."

Some of the above has been published recently in connection with the fact that President McKinley repeated it while dying.

Hymns that Have Helped says: "The selection is interesting on many grounds. 'Nearer, my God, to Thee' was written by a woman, that woman a Unitarian, the daughter of a couple who first met in Newgate Gaol, where her father had been sent to lie for six months as atonement for the heinous crime of defending the French Revolution and criticising the political conduct of a certain Bishop Watson, now fortunately forgotten. Perhaps the sole permanent result and chief end of this Bishop Watson's life was to contribute remotely and unintentionally to the production of this hymn.

Had not her father been fined 100 pounds and sent to Newgate for six months, Miss Eliza Gould would never have been prompted to visit him, and so laid the foundation of an acquaintance which ripened into love and marriage. Of that marriage Mrs. Adams was the fruit.

SUN OF MY SOUL!

Sun of my soul! thou Saviour dear,
It is not night if thou be near;
Oh, may no earth-born cloud arise
To hide thee from thy servant's eyes!

This popular hymn is compiled from the

second poem of Rev. John Keble in the Christian Year. It contains fourteen stanzas, and the author annexed to it the text in Luke 24: 29: "Abide with us; for it is toward evening, and the day is far spent." The tune Hursley, which is now generally sung to it, was arranged by W. S. Monk from a German-Swiss melody, the same as that chosen twenty years before by Dr. Thomas Hastings, and sung here in the United States as "Halle" in six lines sevens, to the words, "Christ, whose glory fills the skies."

EACH DAY'S DUTIES.

New every morning is the love
Our wakening and uprising prove;
Through sleep and darkness safely brought,
Restored to life, and power, and thought.

New mercies, each returning day,
Hover around us while we pray;
New perils past, new sins forgiven,
New thoughts of God, new hopes of heaven.

If, on our daily course, our mind
Be set to hallow all we find,
New treasures still, of countless price,
God will provide for sacrifice.

The trivial round, the common task,
Will furnish all we need to ask,
Room to deny ourselves, a road
To bring us daily nearer God.

Rev. John Keble, the author of the Christian Year, is better introduced to the world as a poet. Whatever part he took effectively in the great Tractarian movement was augmented extraordinarily by the exquisite beauty of his hymns. He wrote six of the ninety small treatises which were issued, but it was the poetry and singing put together rather more than the logic of the arguments which arrested to any extent the common people of Great Britain. In the end Keble chose the place of a village pastor; he became the Vicar of Hursley parish, near Winchester, and there, with the surroundings of rural content and peace about him, pursued the path of duty to the end of his life.

He was the son of a clergyman, and was born at Fairford, Gloucestershire, April 25, 1792. He was educated at Oxford, graduated with high honors in his class in 1810. In 1831 he was appointed Professor of poetry. This last distinction he had earned, not only by his eminent fitness for the position, but by the success of his little volume, the Christian Year, a noble work, reaching its ninety-sixth edition in the author's lifetime. It was published in 1827, and when the copyright expired in 1873, nearly half a million copies had been sold. As the market was then opened, and the fame of the poetry had reached the American public also, the sales became most enormous. He issued afterward other books, but this one was the strongest and best. Large numbers of the poems in it are charged with sentiments which Protestant people are not willing to accept, but Keble shared with Newman all the responsibility of trying to turn the English Church over to Rome, without surrendering the emoluments of the establishment with which he continued

in connection, until he died at Bournemouth, March 29, 1866.

Keble followed the tradition of almost all the English hymnists in placing a morning and an evening hymn at the beginning of his book of poems. This piece of sixteen stanzas, from which the usual selection is compiled, is found at the opening of the Christian Year. The text for a motto is quoted from Lam. 3: 22, 23, "His compassions fail not. They are new every morning."

PROVIDENCE.

God moves in a mysterious way
His wonders to perform;
He plants his footsteps in the sea,
And rides upon the storm.

William Cowper, the bard of Olney (1731-1800) joint author with his friend, the Rev. John Newton, of the Olney Hymns, wrote the foregoing exquisite lines, says Montgomery, "in the twilight of departing reason." "It is said that on one occasion Cowper thought it was the divine will he should go to a particular part of the river Ouse and drown himself; but the driver of the postchaise missed his way, and on the poet's return he wrote this hymn." Another account is that it was written when Cowper was, with too good reason, apprehending the return of lunacy, just before his final attack. Full of this presentiment, he went for a solitary walk in the fields, and composed the verses, "as if to express the faith and love which he retained so long as he possessed himself."

In the Olney collection this hymn is No. 15 of the third book, 1779. It was Cowper's last contribution to the hymns. Such details may be difficult of verification; but it is certain that it was composed when the eclipsing cloud had lifted its shadow from his reason, rather than at a time when he was insane. There is an unusual delicacy of sentiment in the poetry, and a ring of joyous Christian confidence.

The Rev. Charles H. Spurgeon once preached in Essex, and while there availed himself of the opportunity of visiting the scenes of his boyhood. In closing his Sunday morning sermon Mr. Spurgeon referred to the event, mentioning that he sat down in the very arbor which stood in what was once the garden of his grandfather's manse, and in which he, when a lad, met the missionary who predicted that he would one day preach to great multitudes, and would occupy Rowland Hill's pulpit. The missionary gave him sixpence to learn the hymn, "God moves in a mysterious way," and made young Spurgeon promise that when preaching in Rowland Hill's chapel he would have that hymn sung.

Mr. Spurgeon in course of time preached both in Surrey chapel and in Rowland Hill's church at Wootton-under-Edge, and on each occasion the hymn selected by the missionary was sung.

THE MERCY-SEAT.

Jesus, where'er thy people meet,
There they behold thy mercy-seat;
Where'er they seek thee thou art found,
And every place is hallowed ground.

For thou, within no walls confined,
Inhabitest the humble mind;
Such ever bring thee where they come,
And going, take thee to their home.

Great Shepherd of thy chosen few,
Thy former mercies here renew;
Here to our waiting hearts proclaim
The sweetness of thy saving name.

Here may we prove the power of prayer
To strengthen faith and sweeten care,
To teach our faint desires to rise,
And bring all heaven before our eyes.

When the prayer meeting at Olney was removed to a larger room, William Cowper wrote this hymn to be sung in the opening service. The piece was afterward published in the volume of *Olney Hymns*, 1779. It is founded upon the familiar promise of the Lord's presence with even a few worshippers. As we sing it, our minds are arrested by the supreme thought of the wonderful preciousness and availability of prayer as an instrument of communication with God. What could we poor mortals do without it here on the earth? In one of the public gatherings not many months ago an old sailor rose to make some remarks. He said: "One of our boats was dashed to pieces at sea; six of the men clung to the fragments; three days they were without help; for we in the distant ship could not find them. They told us afterward that the most awful and lonely thought they had in those dreadful hours was that they could do nothing to make us hear them; and that made me think of our prayers to God: what if a man was just so cut off that he could not pray; what if, when we were floating around on this mighty ocean of peril, we had no voice that could be sent over in any way to heaven!"

Over almost the whole life of William Cowper hangs, as it were, a deep cloud of melancholy. At the rare intervals when the blackness of darkness departed, he wrote with singular facility, quite voluminously also, and with an originality and naturalness which opened up a new era in English literature.

This distinguished poet was born, November 26, 1731, at Berkhamstead, Hertfordshire. He was a son of a clergyman of good family, his granduncle being Lord Chancellor Cowper. Unfortunately for the happiness of the future youth and manhood, the timid child lost his mother at the age of six.

At an early age he was removed from a country school and sent to Westminster School, where he was goaded almost to madness by the usage he received from the rougher and less sensitive boys. This is well reflected in the tone of the *Tirocinium*. Speaking of this period, he says himself: "Day and night I was upon the rack; lying down in horror and rising up in despair." After he left the school he was articled to an attorney and spent three years in his office; after which he entered himself of the Middle Temple. An appointment received through the influence of his uncle, as clerk of the journals of the House of Lords, so wrought

upon him from first to last as to drive him actually insane. In the well managed asylum of Dr. Cotton he recovered his health. Returning to Huntingdon he became acquainted with the family of the Unwins, who devoted a great deal of care to make his lot tolerable. Regular in all his habits, devout, honest, pure, with a conscience void of offence both toward God and man, he had the impression that he was one of those who could not be saved—a morbid belief which never quite forsook him.

When Unwin died Cowper removed with Mrs. Unwin to Olney. Here he formed two lasting friendships—one with the Rev. John Newton, and the other with Lady Austin. He died at East Dereham, Norfolk, April 25, 1800.

THERE IS A FOUNTAIN FILLED WITH BLOOD.

There is a fountain filled with blood,
Drawn from Immanuel's veins;
And sinners plunged beneath that flood
Lose all their guilty stains.

Hymns That Have Helped says:

"This hymn," writes a correspondent, "was one which first opened my eyes to the need of a Savior, and brought me also to the Christ. I have seen a thousand hearts broken down by the singing of the hymn and the realizing of that picture."

Rev. James Spurgeon writes: "This hymn has spoken to my heart as no other hymn has done. The revival chorus:

I do believe, I will believe,
That Jesus died for me,
And by his blood, his precious blood,
From sin has set me free,

should be added to this hymn."

Cowper's famous hymn has been fiercely assailed. "This hymn," said Sir Edwin Arnold, editor of the *Daily Telegraph* and author of "The Light of Asia," "is absolutely shocking to my mind." Thousands of sensitive minds reject words so revolting. Mr. Bird, of Glasgow, denounced it fiercely as "the language of the shambles."

But, as Mr. Price Hughes wrote me sententiously, "if it has been much criticized it has been much blessed." All the animadversions of Matthew Arnold, for instance, are as the lightest dust of the balance compared with the fact of the marvellous influence which the singing of this hymn has had in softening the heart of man upon such occasions of spiritual quickening as are known as the great Irish Revivals. It has been the means of changing the lives of more men than all those who have ever heard the name of most of its critics, and it is not surprising that it has forced its way by sheer influence of spiritual power into such hymnals as "Ancient and Modern" and the Methodist collection, from which it has been jealously excluded, in the one case till 1889, and in the other till 1876.

THE HOMILETIC YEAR.—OCTOBER.

BY G. B. F. HALLOCK, D. D.

WORK THAT ABIDES.

1 Cor. 3:12, 13.

I. Notice, first, that the Bible makes a plain distinction between mere work and work that abides. This passage says that even upon such a good foundation as Jesus Christ Himself one may build well or ill—of either "gold, silver and precious stones" or of "wood, hay, and stubble." Thus a warning voice seems to come to us, saying: "If any man build upon this Foundation let him look carefully to the nature of his work; whether he raise a stately and magnificent temple upon it, or a mean hovel, consisting of nothing better than pieces of wood roughly put together and thatched with hay and stubble.

II. This Scripture then goes on to remind us of the reason for care in the choice of our materials. It is because "the fire shall try every man's work of what sort it is." The whole passage clearly assumes that the builder is already a Christian, one who is building upon Christ, and will, therefore, himself be saved; but the warning is specifically directed against this same Christian's making poor work. The words picture to us a man whose poorly constructed house burns over his head, though he himself escapes through the flames. The simple fact that we build upon Christ will not insure that our building will be good. Men who are Christians are too often found teaching false doctrines, or dogmas that lack the substantial, vital power of Christianity. How many vain substitutes, and foolish conceits, how much false theology, how many mistaken views of piety, how many foolish and hurtful errors have been propagated by men who were themselves Christians! Every such work, however carefully reared, shall be tested by fire. God sees and cares what kind of work we make. We should all aim to do abiding work—work that will stand the strongest tests.

III. Poor work will prove a loss. It is sad to think how unsubstantial and unending much of our work is. A sight familiar to summer visitors at Asbury Park will illustrate the thought.

Night after night, under an electric light, at a certain spot upon the beach, a sand-sculptor used to come and delight the promenaders. Early in the twilight he would begin to heap the sand into mounds, and as the crowds gathered he would begin his task. His only tool was a short, slim stick. He would kneel upon the sand, and with skillful motions pat and hollow and mound it into marvellous shapes of beauty. An itinerant artist he was, going from place to place, spending his time and pains upon the shifting sand. Before every day dawned, the tide had levelled the mound and obliterated every trace of his really beautiful images. Invariably each new admirer would sigh, because the man was not modelling in more lasting material. But conversation with him revealed that he was satisfied. By passing his hat, his daily wants were met. Some other means of livelihood he takes

for the winter, but each summer he comes again to the beach, like the wrecker, for what silver he can pick up along the peopled shore.

But why be impatient with this man more than others? All around us are men working in the sand. With many it is not the story of a summer only, but of a whole lifetime written in nothing more substantial than the shifting sand. Let us strive to do real, abiding work, work that will stand the tests of time or tide or fire, work that will remain.

THE VALUE OF ENTHUSIASM.

Mark 3:20, 21; Judges 7:5-7.

A Chinese convert said: "We want men with red-hot hearts to tell us of the love of Christ." Dr. Mason said the secret of Dr. Chalmers' success in the ministry was "his blood earnestness." That was the secret of the success of Mr. Finney, and it was the secret of the success of Mr. Moody. "A bank never becomes successful," said a noted financier, "until it gets a president that takes it to bed with him." Said Phillips Brooks: "Let us beware of losing our enthusiasm. Let us glory in something, and strive to retain our admiration for all that would ennoble, and our interest in all that would enrich and beautify our life."

It is important for us all to know how to get and how to keep enthusiasm.

I. Enthusiasm has its foundation in faith. We must believe in the cause we have at heart if we are to maintain enthusiastic devotion. An inventor's persistent enthusiasm for his machine is founded upon faith in its ultimate success. Columbus persisted because he believed in a Western continent to be discovered. So in religion, enthusiasm is founded on faith.

II. Enthusiasm must be fed. A lamp must be replenished with oil or it will go out. It is impossible for us to keep up enthusiasm unless enthusiasm has something to feed upon. A bubbling, showy, emotional enthusiasm cannot last long. But there is such a thing as a sustained and a rational enthusiasm. The thing upon which honest enthusiasm lives is truth. It is when the mind dwells upon such truths as the evil of sin, the immortality of the soul, the possibility of salvation, etc., that there comes an enthusiastic interest in the things of God.

III. Enthusiasm must be watched. Unwatched, unguarded, it makes cranks and fanatics and one-sided, lop-sided people. Enthusiasm passes so imperceptibly from a desirable to an undesirable condition of character, that we need to be on our guard.

There are two sources of safety. One is contact with healthy, hearty men and women. If we associate with level-headed, sound, all-round people, our enthusiasm will be regulated and more liable to be kept in safe bounds. Another source of safety is through the study of the Bible, and the comparing of

Scripture with Scripture. Indeed, this should really have been named first. But the two must ever go along together. The influence of the Bible is wholesome, and the influence of the contact with sensible Christians is wholesome, and the two are mutually helpful.

IV. Enthusiasm is contagious. An enthusiastic person begets enthusiasm in others. Therefore, we should arouse ourselves in order to exert a wholesome and helpful influence. Do not permit yourself to be a drain upon others, but be yourself a source of enthusiasm. Many people are like a sponge; they take in all the time. Instead, we should be like a power house, actually generating force. Let us each one become a center of enthusiasm and strive to make ourselves a blessing to others.

A CHURCH AND ITS MISSION.

"I will bless thee, and make thy name great; and be thou a blessing."—Gen. 12: 2.

God promised to bless Abraham, and told him to be a blessing to others. He blesses men still, in order that they may be a blessing. We wish especially to apply this thought to the individual Christian church. Each church is blessed to bless. No church of Christ should be considered by its membership as an end in itself. Church love and loyalty are good, but they are too good when they expend themselves on the institution. In every large and well-equipped church there is a tendency to become self-centered. The members think about their fine church building, its imposing architecture, its interior taste and beauty and comfort, the attractive services, the large and influential membership, and such things. The tendency is to think of themselves, of their church life, of their delightful friendships, of their mutual enjoyments, forgetting the world about them so greatly in need of them and the work which they especially exist as a church to do.

I. A first requisite in order to do any effective church work is knowledge. Does the church half know how the other half lives? We must know need before there can be any intelligent effort to meet it. It is the duty of a church to know—to find out the condition of its field. Every church should become intelligently acquainted with the real condition, the modes of life, the peculiar temptations, the prevailing sentiments, the habits of thought—in a word, the actual needs of the people who form the great mass just outside the church walls.

II. A second requisite is sympathy. We must come into actual sympathetic touch with the mass of the most needy. It may be that some do not know and do not care, but for every one who would be actuated by the spirit of Christ to know must mean to care. Christ sympathized with suffering and need wherever He saw it. He was touched even with the sight of men's sins and waywardness. He wept over Jerusalem. We, too, must weep some before we can help much.

III. Such sympathy will lead to sacrifice. Those who have it begin without delay to repeat in their own lives something of the sacrifice of Christ. They begin to give their

powers, their possessions, their lives as a ransom for others. Only as we begin to catch Christ's spirit of sorrowing over the lost do we begin to make sacrifices for their sake.

IV. In its last analysis this means individual effort—personal consecration. An organized body will accomplish no more than the sum of the amount of individual effort put forth. So a church is doing its work only when its individual members are all doing their work. A true church, therefore, is a collection of Christians who know the needs, appreciate them, sympathize with them, and are willing to sacrifice and put forth earnest efforts to relieve them. The masses can be reached and will be reached when there comes to be an intelligent, sympathetic, self-sacrificing and general individual consecration to the work of seeking and saving those who are lost.

LAYING ASIDE OUR WEIGHTS.

Heb. 12: 1.

The reference is to the Olympian races. Multitudes of people gathered to witness the contending athletes. The victor was crowned in triumph. His name was called in the streets. His home, his father, his history were celebrated in song, and a statue was erected in his honor. No wonder these men threw aside every weight and ran with patience the race set before them.

I. The Christian life is a "race." It requires exertion. We cannot be carried to the skies on flowery beds of ease. We must expect to put forth effort. We must expect to lighten ourselves of every unnecessary burden, and we must run in downright earnest.

II. The Christian life is a race "encompassed about." "We are a spectacle to men and angels." Spiritual beings watch our progress. We know these witnesses are many because here they are spoken of as like "a cloud." And their interest in our race is to see how we run. We are warranted in believing that the angels and our friends in glory are watching to see how we run for the goal. They are interested witnesses of our race toward heaven.

III. This race is set "before us." It is for us to choose whether we will run in the direction we ought, but the task is before us and we must run if we would win the race of life. What goal we reach depends on whether we run in the way that leads to God.

IV. This race set before us must be "run with patience." We must endure. We must stick steadily to our task. We must lay aside every weight. We must turn aside neither to the right hand nor to the left. We must not grow disheartened, but steadily, persistently, progressively run with patience the race set before us.

V. But let us not forget that we have this one great privilege and inspiration, of "looking unto Jesus." He is the Author and Finisher of our faith. He has gone over this course before us. He knows the difficulties of the way. He knows the tests of endurance. But He stands at the goal, and fixing our eyes upon Him we are to run, "looking unto Jesus." His presence there inspires us; He will crown us when we win.

THE LADDER AT BETHEL.

"And he dreamed, and behold, a ladder set up on the earth and the top of it reached to heaven."—Gen. 28: 12.

Jacob had grossly deceived his old father, Isaac, and defrauded Esau, and now must flee for his life. He came to Bethel, which was called Luz, at the first. This was a place twelve miles north of Jerusalem. Out under the skies, on the barren hillside, he laid himself down to sleep, taking of the stones that lie so plentifully about for a pillow. He was a solitary man, unattended by servant or camel. He was a weary man, for he had travelled fifty long miles that day. He was a guilty man, conscious of having wronged another. Is it any wonder, then, that his was a restless slumber? "And he dreamed," etc.

I. Restlessness is due to distance from God.

The thing that made Jacob so deeply anxious was the thought of guilt, and therefore of alienation from God. The heathen uniformly think of placating their gods. We all retain a hope of in some way retaining God's favor. It is said that we dream of what we were last thinking of before we went to sleep. What Jacob wanted was communion with God, and so he dreamed of an open way to it.

II. The main meaning of the ladder symbol.

It was a symbol of communication between earth and heaven. In it Christ was prefigured. Here is the Gospel in the Old Testament. Here is the parable of the prodigal son foreshadowed. Here is revealed God's saving love.

1. A ladder is a symbol of possible salvation. A ladder suggests use in a perilous emergency. Here is a sinking ship; from the side a ladder is thrown to reach the life-boat. Here is a burning house, up the side a ladder is run for the rescue of souls. A ladder is intended for immediate use. Here, then, is the Gospel "Now" back in the Old Testament.

2. A ladder suggests communication. Here to Jacob was the way of communication with Heaven. Here was nearness to God. Here was opportunity for intimate converse with the spiritual. This is the thought caught by the writer of that wonderful hymn, "Nearer, my God, to Thee."

III. This occurrence tells us that the Christian's career is upward. The lower end of the ladder was on the earth, and the ladder reached to Heaven. It ended at the throne. So the Christian is always stepping away from the old up to the new. He is mounting toward God. He is climbing the ascent to God. Our ascent, of course, is gradual.

"Heaven is not reached by a single bound, But we build the ladder by which we rise From the lowly earth to the vaulted skies, And we mount to the summit round by round."

IV. The value of the vision of God. Looking up at the sun and then down to the earth we see the sun everywhere. We can not look into the face of God and then forget it. Jacob never got away from this vision. Thirty years after he came back and built an altar on this

spot. The recollection stayed with him. So it is with us when once we have had a higher vision of God. We carry it with us through a lifelong journey, and it influences our every act.

V. The value of spiritual dreaming. A high ideal once presented to us continues to be a help toward a noble life. This was a time of spiritual exaltation to Jacob. God showed him wonderful possibilities for future pure and holy living, coupled with aspirations heavenward. He felt the influence of this dream throughout his life. So God gives us spiritual dreams, times when He shows us high ideals for our lives, and then, as with Moses, He says to us: "See that thou make it in all things after the pattern shown thee in the mount." Let us try to make our lives come up to our best dreams.

THE BLESSEDNESS OF NEARNESS TO GOD.

"It is good for me to draw near to God."—Ps. 73: 28.

The fact that we can draw near to God implies the fact that it is possible to be at a distance from Him. It further implies that God is accessible. It implies also that the King of heaven and earth permits us special privileges. Though He is King and Ruler He is also "Our Father," and lets us into the sweet and dear relation of children.

I. Note that there are particular times and circumstances when it becomes most necessary for us to draw near to God.

1. When the soul is oppressed with guilt and feels the need of pardon.

2. In the time of adversity. When poverty chills or depresses the mind; when sorrow threatens to overwhelm us; whenever the winds are contrary and the waves beat high we find it necessary to flee for refuge to God.

3. In time of temptation. Satan desires to have us. He wants to "sift us like wheat." When the world fascinates and would ensnare us; when the cares of the world and the deceitfulness of riches threaten to annihilate the good seed of the kingdom; when the sirens would lure us to our death, it is necessary for us to keep near to God. Only so can we have sweeter music in our souls than that made by any siren charmers.

4. In seasons of bereavement. When other props are gone, how necessary it is that we draw near and lean upon God.

5. In time of old age. How sad it is to grow old without God. No life seems so utterly desolate and dreary as that of an aged person living without God and without hope in the world.

6. In the prospect of death. That, of course, is the time above all others when it is most important that we draw near to God.

In all such times it is "good to draw near to God."

II. Notice, secondly, what are some of the advantages of drawing near to God. "It is good." How is it good?

1. How "good" the obtaining of pardon! This God gives when we draw near. "Oh, the blessedness of the man whose sin is forgiven, whose iniquity is covered!" To the

condemned criminal is not liberty good? To the pilgrim carrying a great burden of guilt is it not good to come near enough to catch sight of the cross and have the burden roll away?

2. How "good" the receiving of comfort and sympathy! These God gives when we draw near. "Like as a father pitieth his children, so the Lord pitieth them that fear Him." "As one whom the mother comforteth, so will I comfort thee." It is difficult to tell a physician when we are sick the fact of our pain. But when we are in trouble God is even "touched with a feeling of our infirmity." He enters into our sorrows with us, and so sympathizes with and comforts us.

3. How "good" also because drawing near arrests declension in our spiritual life. The tendency is like unto one rowing up a river. When we cease rowing we stop; and as soon as we stop we begin to float back. Drawing near to God rekindles love, awakens us to renewed effort and sets us forward again in the Christian life.

4. It is "good," too, because it is really pleasant. It is delightful to be near to God. The nearer we are the happier we are. The days when we have been nearest to God were the happiest days of our past. It is strange that we ever go away from God when it is so "good" to be near.

GROWING IN GRACE.

"But grow in grace and in the knowledge of our Lord and Saviour Jesus Christ."—2 Pet. 3: 18.

A living thing ought to grow. No growth, no life, is the rule. If, as Christians we do not grow, then either we have become formalists, having "a name to live, but dead," "having a form of godliness, but denying the power thereof," or we have gone back into the world and have become as bad or worse than we ever were.

I. The nature of growth in grace.

1. First, it is gradual. One does not become perfected in Christian life suddenly. It is a progressive development.

2. Its foundation is knowledge. It is as we grow in the knowledge of Christ and acquaintance with Him that we grow in likeness to Him.

3. It ought to be constant. In religion we cannot depend on changeful frames and excitement. But we ought increasingly to be "strengthened by might in the inner man." This will come by attention to every means of grace, the private acts of devotion, the public worship of God's house, Christian labor, etc.

II. Some signs of growth in grace.

1. The seeing of our sins. A growing Christian will become increasingly conscious of sin. Such a one is tempted sometimes to think that he is even growing worse every day. In a room full of loathsome things where one ray of light is admitted we see a few of them; when more light comes in we see more of the horrors. So, if we are seeing more of the sinfulness of our hearts each day, it is a sign that increasing spiritual light is being admitted.

2. Increasing watchfulness against sin is

another sign. If we find ourselves guarding against our besetting sins with new determination, watching against our peculiar temptations, and striving to overcome them, it is another sign that we are growing in grace.

3. Increasing desire for the salvation of others is another.

4. A desire for God's glory is yet another. By these signs any one can test whether he is really growing in grace or not.

III. How to grow in grace, or to make progress in the Christian life.

1. Aim to do something to that end every day. The mistake we are liable to make is of having general resolutions to do good without carrying them out in particular directions at any given time.

2. Remember that your dependence is on the Holy Spirit; therefore pray much. Use personal effort as if it all depended upon you; at the same time pray as if all depended upon God.

3. Study the Bible. Take time to study. Take time to meditate upon it. Sit at Jesus' feet and "learn of Him."

4. Practice self-denial every day. Be watchful against conformity to the world. Do not give up to your appetites and passions. Be not self-centered.

5. Resolve to do more, give more, etc. There are a great many hindrances to growth in grace that we ought to guard against. Worldly companionship; too deep engrossment in business; the giving of too much importance to our own pleasure and amusement; the walking on the verge of dishonesty; relapse into known sin. Such things greatly hinder the Christian's growth. Watch!

OCTOBER.

A brief resume of a few pages in the Homiletic Year, Dr. Hallock's new book.

MISSIONARY SUNDAY.

There should be many missionary Sundays observed each year. Home Missions and Foreign Missions and City Missions and Missions to Exceptional Populations and other phases of the missionary cause should be presented by pastors frequently, and offerings taken as large and often as possible, etc.

LIFT UP YOUR EYES—LOOK.

John 4: 35.

Note.—These are merely heads of a most excellent outline.

I. The importance of a look.

II. Looking, we see fields.

III. The looking reveals duty.

IV. Duty becomes our delightful privilege, namely, the joy of harvest—the ingathering of immortal souls.

CHRISTIAN GIVING.

"Upon the first day of the week let every one of you lay by him in store, as God hath prospered him."—1 Cor. 16: 2.

I. Why should I give?

II. How I should give.

CHRISTIAN STEWARDSHIP.

"Stewards of the mysteries of God."—1 Cor. 4: 1.

I. First, then, is the stewardship of personal gifts.

II. Another phase of this stewardship we might name the stewardship of Christian institutions.

III. The other phase of this stewardship we will name is what we may term the stewardship of the truth.

FOREIGN MISSIONS IN THE BIBLE.

The Bible is full of Foreign Missions. The subject lies folded up in the very first redemptive promise: "It shall bruise thy head." Then follows some most excellent thought on this.

A DEFINITE MISSION TO SAVE OUR COUNTRY FOR CHRIST.

"Speak unto the children of Israel that they go forward."—Ex. 14: 15.

OUR COUNTRY FOR CHRIST.

"If I forget thee, O Jerusalem, let my right hand forget her cunning."—Ps. 137: 5.

THE WORLD FIELD.

"The field is the world."—Matt. 13: 38.

OUR OBLIGATIONS TO MISSIONS.

"Go ye into all the world and preach the gospel to every creature."—Mark. 16: 15.

TEXTS AND SUBJECTS.

Gen. 12: 1-3—Abraham blessed and made a universal blessing; so Isaac, Gen. 26: 1-4; and Jacob, Gen. 28: 13, 14.

THE VOICE OF SCRIPTURE ON MISSIONARY WORK.

1. The ground of the work, John 3: 16; Luke 2: 10; Mark 16.

These Things to the Point.

ENTHUSIASM FOR MISSIONS.

Rom. 9: 3.

A short time before the late Mr. Cox, an American missionary, sailed for Africa, he visited the university at Middletown. In conversation with one of the students he said, "If I die in Africa, you must come after me and write my epitaph." To which the other replied: "I will. But what shall I write?" "Let a thousand missionaries die before Africa be given up," was the reply. In this spirit he died.

Note.—The pages in "The Homiletic Year" contain suggestions and inspiration for 25 missionary sermons.

THINGS THAT MAKE A CHURCH STRONG.

"Put on thy strength, O Zion."—Isa. 58: 1.

THE CONSTRAINING MOTIVE.

"The love of Christ constraineth us."—2 Cor. 5: 14.

FOLLOWING A VISION.

"Whereupon, O King Agrippa, I was not disobedient to the heavenly vision."—Acts 26: 19.

PAUL'S ESTIMATE OF THE GOSPEL.

Rom. 1: 15, 16.

SOURCES OF COMFORT.

"Comfort ye, comfort ye my people, saith your God."—Isa. 60: 1.

LAYING ASIDE OUR WEIGHTS.

Heb. 12: 1.

THE SECRET OF A STRONG HEART.

"Wait on the Lord; be of good courage,

and he shall strengthen thine heart; wait, I say, on the Lord."—Ps. 27: 14.

THE EVIL OF HYPOCRISY.

"And Samuel said, What meaneth then this bleating of the sheep in mine ears, and the lowing of oxen which I hear?"—1 Sam. 15: 14

When is it Safe to Pardon a Guilty Man?

BY AUGUSTUS NASH.

I. When a man commits a crime, does he offend against society alone?

II. In the consideration of such a question, are we compelled to view it from the standpoint of divine law as well as that of human law?

III. Is it reasonable to expect that from the consideration of the subject from the standpoint of human law, we may discover principles which govern in the matter of divine forgiveness?

IV. From the standpoint of the moral law, must all sin be viewed as crime?

V. Is there any essential difference between the forgiveness of personal offences and offences against society?

VI. Is sin to be viewed as a personal offence against God or a crime against the divine government?

VII. Is there any question but what society must be protected in the matter of granting pardons?

VIII. Is it safe to pardon men unless by the act they be deterred from the further commission of crime?

IX. Is it ever wise to pardon at the expense of the dignity of the law?

X. Can you show mercy to an innocent person?

XI. Must the pardon of the guilty always be an expression of the mercy and love of God?

XII. Can God ever pardon the guilty at the expense of his justice?

XIII. Does God offer pardon universally to mankind no matter what their degree of guilt?

XIV. On what ground can he justly do this?

XV. Did the work of Jesus have anything to do with making it possible for God to pardon the guilty?

XVI. What was it that Jesus did that rendered this possible?

XVII. Why was the death of Jesus calculated to make it just for God to justify the ungodly?

XVIII. Can a man ever secure a pardon simply because he desires it?

XIX. Would it be safe for God to pardon a man simply because he desires it?

XX. What relation does the death of Jesus have in producing such a change?

XXI. What is your personal attitude toward the death of Jesus Christ?

Note.—Other subjects in this series to be treated in following issues are: Can a man be good when he does not feel like it? Is anything wrong in itself?

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P. S.—The August contest will be merged into this, as not enough were received at that time to merit the division.

The great coal strike, recent labor disturbances in Chicago, are indications of the unrest in the labor world. It is being shown more and more that the labor leaders are becoming successful in preventing violence, that they are developing into actual leaders. In face of greater and greater combinations of capital, and its power to dictate terms to labor, how long will this condition of labor be true. This will make the next presidential election one of the most important since the civil war. All men believe that Abraham Lincoln was raised up of God, and his absolute fearlessness, and determination to do right under all circumstances, saved the nation. Is it not worth while for ministers in their public and private prayers to ask God to put an Abraham Lincoln in the White House?

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Favorite Texts of Famous People is more than the title indicates. It could well be called Stories of Famous Bible Texts, there being some 300 of them. As a text impresser or remembrancer, there is nothing equal to it. During October I am going to send it to Current Anecdotes subscribers for \$1, postpaid. If you think it isn't worth it you may have your dollar back on return of the book.

In regard to special offers on page 63, I can add one more in addition to the Post fountain pen offer; that is the pen and Current Anecdotes one year for \$3, we guarantee satisfaction with the pen. The one we can add is to send you a Laughlin pen, as good as the ordinary fountain pen, and Current Anecdotes one year for \$2.25. We have only 90 of them. The offer will be withdrawn when they are gone.

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A Remarkable Sunday School Hymn Book.

The Sunday school of Grace M. E. Church of Wilmington, Del., recently appointed a committee of five competent persons to examine singing books and make a selection. They agreed among themselves to examine books separately, without consulting with each other. At an appointed time they met together, and strange to say each member of the committee had decided on the same book, entitled "Uplifted Voices," edited by Adam Geibel and R. Frank Lehman. It is needless to say that this book was adopted by the school and 400 copies were purchased. In fact, many unusual testimonials have been given concerning "Uplifted Voices."

Free specimen pages of this wonderful book can be obtained by addressing the publishers, Geibel & Lehman, 1022 Arch street, Philadelphia; or for 30 cents they will send a copy for examination (money to be refunded if book is returned within one week). Price, \$25.00 per hundred.

"Helps to Health and Purity" is a book for men, written by Rev. E. A. King. It is such a book as fathers, teachers, ministers, and all Christian workers will find very valuable in helping young men to intelligently live pure and noble lives. Someone recently said: "Every man who has a boy, and who wants to see that boy grow to be a man with a good character, should read and explain this book to him." Dr. Carr, of Columbus, editor of "Medical Talks," says: "This pamphlet will open a man's eyes to some things that he ought to know. . . . We know of no better missionary work for any philanthropist to engage in than to buy these pamphlets and distribute them among young men. A million copies of Mr. King's pamphlet ought to be sold in the United States in the next six months. They are worth a dollar a piece to any young man who is in danger of becoming a victim to those human sharks who thrive by pretending to doctor for spermatorrhoea."

The book is commended by Professor H. C. King, Oberlin; Dr. Forbush, Boston; Dr. Mary Wood-Allen, Ann Arbor; Rev. F. B. Meyer, London, etc., and used in personal work by Sylvanus Stall, D. D., Philadelphia. Send 10 cents to Box 700, Marysville, O., for sample copy.

The Gordon Bible and Missionary Training School, Boston, presents a splendid opportunity for young men and women who wish to enter Christian work. There is a large demand for capable lay-workers, in missions and in large churches, if circumstances are such that you cannot go to the foreign field.

Among the faculty are: A. C. Dixon, James M. Gray, J. A. McElwain, and others. Special lecturers this year are: C. I. Scofield, A. T. Pierson, W. J. Erdman, and Robert Cameron. You can help this school: First, by your prayers. Second, by your means. Third, by looking up bright young men and women who desire to engage in Christian service but need proper training.

Another of those keen, incisive, cheerfully sarcastic booklets has come from the pen of Fred Erdman, the philosopher of Germantown. (Pa.). It is entitled "Why Many Evade Church," dealing with the flimsy excuses offered. Any minister will get a dollar's worth of fun out of the pamphlet, although the price is only 5 cents, postpaid. Address the author.

On page 603 of September Current Anecdotes is an advertisement that should be read with as much interest as any reading matter. It will save you money, church members, and lots of extra footsteps. You will have all the personalities of your congregation at your finger tips. I refer to the Hale Card index system for treasurers and church records.

A MISSIONARY POSSIBILITY.

A foreign missionary, or Bible reader, supported by each church in the United States. It can be arranged so that the one supported will be of your own denomination.

THE CHURCH ABROAD.

The Outlook says: The Southern Presbyterian Church has begun to participate in the movement initiated a few years since at the North, in which local congregations sustain their own foreign missionary, who is sometimes designated as the "foreign pastor." The Presbyterian Church at Selma, Ala., has undertaken the support of its own missionary to Africa, a negro, Dr. De Yampert, who has sailed to join the Congo Mission, of which we gave an account by Southern correspondents, August 16. Dr. De Yampert, a graduate of the Tuscaloosa Institute, sustained by the Southern Presbyterian Church, goes out as a qualified medical missionary. Miss Althea Brown, a graduate of Fisk University, Nashville, also went by the same ship to join the mission.

Our request on page 632 last month, brought one response. If you have a foreign pastor, let us know, and we will put your name on the roll of honor. Our hope is that every church in the United States shall have a missionary pastor. The money to pass through your own board to support the missionary of your own denomination.

Let every pastor who will make an effort in his church to this end send his name to F. M. Barton (Church Abroad Dept.), 617-625 Rose building, Cleveland, O.

CHURCH PLANS

BENJ. D. PRICE, Architect, Atlantic Highlands, N. J.

Catalogue containing description and price list of a great variety of church plans free to ministers. To others 20 cents.

Two thousand four hundred and fifty churches have used my Paper Imitation of Stained Glass. It is decorative and obviates all annoyance from sunlight through the plain glass. Circular and Sample Scraps Free,

METHODS OF CHURCH WORK.

BY ELLISON R. COOK.

PRACTICAL PLANS FOR DEVELOPING WORKERS AND ADVANCING THIS WORK.

Doctor Cuyler says truly: "A very large proportion of members in our churches count for very little except upon the muster-roll. When that roll is called for practical service they do not answer 'Here.' The lamentable statistics of contributions show how small are the pecuniary gifts of those comatose Christians. The thin attendance at prayer-meetings in too many churches, the fewness of those who take part in them, or in any kind of personal effort for souls and the spread of Christ's Kingdom, are illustrations of the same fact. A large portion of the power in the church is latent power. The stream is diverted upon the water-wheels of the world, or else runs to waste; less than half of it turned upon spiritual machinery." That these statements apply to a very large majority of churches must be admitted. That such a condition of things ought not to exist is equally true.

We feel that in presenting some suggestions and suggesting some plans for arousing these sleeping members and getting them at work is timely, and might be helpful to some troubled pastor.

In line with the idea of the "Twentieth Century Plan" as given in this department September number, let us say that the solution of this problem is in fixing responsibility upon the individual, and assigning specific duties. No matter how earnest and direct may be appeals from the pulpit, the very members at whom you aim often hide behind the crowd. There must be a method for saying to the individual member "Thou art the man."

First of all it is of supreme importance that a pastor knows his members, that he have in available form the essential facts of each individual's life and character.

A MODERN METHOD.

We unhesitatingly recommend to pastors the Card Index System now being universally adopted in all lines of business, and by aggressive men in all the professions. While, as is usual, the church "tails the procession," several concerns have recently put on the market complete outfits suitable for pastor's use (see our advertising pages), and a pastor may now obtain just what is needed at most reasonable cost.

The Card Index System will serve every purpose possible in the use of a book, and cards can be arranged, or changed whenever necessary without rewriting. The saving in time and expense is self-evident. Names can be added in their proper place and cards that contain record of members dead or removed can be thrown out, and the space given to live matter.

The record cards may be made to carry name and address of the member, together with his church relation, family relation, and other facts of importance. There should be blank spaces also for recording calls made by

pastor, or personal letters written, with ample space for special remarks. By this system a card may at a glance reveal the present status of the member, and with such information concerning every member thus easily available a pastor is in position to proceed intelligently.

Your Card Index will prove valuable by affording a perpetual bureau of necessary information, easily operated, accurate and instantly accessible, but the end of all is to get the man.

A FEASIBLE PLAN.

Take your Card Index record, study the individual cases and assemble the cards in classes. You will find, for instance, ten or twelve young men, nominal members of the church, but utterly worthless so far as active Christian work is concerned. You can see them all perhaps in an hour or two. Call on them at their places of business and invite them to spend an evening with you at your home. They will come. During the evening "the mistress of the house" will gladly serve some light refreshments. The early part of the evening has been spent in pleasant social converse. Now the pastor has opportunity to speak a few serious words. The young men will be reminded of the fact that they are members of the church. They may be told how much the church needs their whole-hearted service and an appeal may be made to them to be loyal to the church and to give to their pastor their hearty co-operation. Some special work previously decided upon may be suggested. Few if any of them perhaps would be willing to lead a prayer-meeting, or conduct a mission Sunday School, but all of them would be willing to hand out invitations to the services of the church, act as ushers or a welcoming committee at the church services. Get them to consent to render the simplest service, and you have a hold, which may be gradually strengthened, until they may be brought to do anything their pastor calls on them to do.

Another class will be business men, heads of families. Their names are on the church roll, but they rarely ever attend church. Address to each one of them a personal letter. (Of course as an aggressive pastor you have some satisfactory duplicator.) Let us say in this connection that the value of such personal letters cannot be over-estimated. The busy pastor has not the time to write many letters, but with a good duplicator he can produce fac-simile letters which answer the same purpose. Men appreciate such thoughtful attention, and a carefully worded letter will often receive consideration, and result in bringing the man to the discharge of duty. The pastor who has not used this method in his work is neglecting a most effective means for accomplishing good.

In writing such a letter it will materially increase the efficacy of the effort, if the man is asked to do some special work, or co-operate in some plan for advancing the interests of the church.

There will be other classes of idlers in the

vineyard. They will need to be studied individually and collectively. There are young ladies, careless, and indifferent, perhaps giddy and pleasure-loving. We advise consultation with the very best women in your church. The pastor's wife can render effective service here. Why not arrange a musical at the parsonage some evening and invite these girls? The way can be opened for a face to face informal talk by the pastor. Such work as this will inevitably bear fruit. All will not be reached, but many will be impressed with the fact that their pastor is interested in them and concerned for their welfare.

We give the following actual experience of some successful pastors in dealing with these problems. For enlisting the active services of some of the younger men of the church try the Grace Temple, Philadelphia,

USHERS' ASSOCIATION.

Magnify the office of the usher. Their work is really as important as is the work in any department. The first impression made upon the stranger or visitor is the manner of their reception by the usher at the door of the church. The hearty welcome, courteous attention, prompt orderly seating of visitors, as well as regular worshippers, is no small factor in winning the individual as a friend of the church and in building up and holding a congregation. By organizing a number of young men into an ushers' association they are stimulated and encouraged to put forth their best efforts, and there is developed a spirit of esprit de corps which inspires them with the importance of their work, transforms what often is a mere perfunctory service into an agency for untold good.

The following suggestions to ushers are taken from a little booklet issued by The Ushers' Association of the Holland Memorial Church, Philadelphia:

- (1) Be at your post thirty minutes before time for service.
- (2) Be careful to reserve seats when requested to do so.
- (3) Fill your front seats first.
- (4) Know how many each pew will seat, and see that it is filled when the house is crowded.
- (5) Make an effort to seat friends together.
- (6) Give strangers the best seats, and see that they have a hymn-book or program. (Read Hebrews 13: 2.)
- (7) The head usher should make it his business to direct the ushering. He should see that the house is evenly seated, and that collectors do their work properly.
- (8) Never seat any one during prayer, or the rendering of special music.
- (9) Be prompt in starting the collection, but go slow when taking it, and be careful that you slight none.
- (10) Keep the air good. If it becomes close open windows during the singing.
- (11) Be quiet in all your work.
- (12) Do not permit groups to assemble in the back part of the church and talk before or during service.

THE "OPEN-HOUSE MOVEMENT."

No movement of the church has attracted more attention the past few years than what is known as the "Free," "Open" or "Institutional Church." With a larger and more vital appreciation of the true mission of the church, Christian workers are becoming more practical, going into the fuller life of human relationships, recognizing and providing for the bodily and mental as well as the spiritual needs of man. The work is called "new," but it is in fact but a return to the methods of the primitive church, and a recovery of the full teaching, by precept and example, of Christ himself. The spirit of the movement is that of fellowship, love and sympathetic helpfulness. It is the gospel of service, of life, of human brotherhood. This has crystalized in practical provision in the churches which have gone into the movement (located mainly at congested centers in our large cities) for supplying all the needs of men. If he is hungry they feed him. Naked, he is clothed. Sick, the medical dispensary furnishes both physician and drugs. There are reading rooms, and circulating libraries; night schools and industrial training. Provision is also made for the social life. Lectures and entertainments of various kinds are given under the auspices of the church. Organized efforts are made to make more attractive the homes of the poor, and to bring the masses to recognize the church as their best and truest friend.

The influence of the movement is further seen in its "raising the tone of citizenship; creating a regard for the rights of others; imposing obligations upon the wealthy to share their abundance with those less fortunate; inculcating the principles of justice; emphasizing the duty of humanity to children, to the poor, to prisoners, and to all suffering classes; inciting to constant endeavor in the interests of peace and the arbitration of grievances between men and nations."

We have thus briefly set forth the movement in order to say:

(1) That the particular methods which have been employed with such signal success in the down-town churches in our great cities find no place for employment in the town church, or rural parish.

(2) But the same great ends may be attained in some measure at least even in the smallest church, wherever located. The spirit of service, of brotherly love and mutual helpfulness must characterize Christians everywhere. To carry out this idea it may not be necessary that the church should remain open every day in the week, and maintain reading rooms, free baths, dispensary and the like. Conditions in the small city and country town are so widely different from the conditions which obtain in congested centers of population, that very different methods may be employed in accomplishing the same ends.

The "open-house" rather than the "open-church" will solve the problems in these communities. There is a crying need for higher ideals of community life, and clearer conceptions of the meaning of Christianity, and the mission of the church.

We come now to suggest some practical plans for what we have denominated the "Open-House Movement."

We referred to a class of men, home-owners, heads of families, careless in attendance and with meager interest in the work of the church. Many of these men, however, would be glad to throw open their homes for social and other gatherings under the auspices of the church. These gatherings might take the form of church reunions, parlor lectures, or meetings for the discussion of questions bearing upon the moral welfare of the community. Occasionally a leading citizen might be invited to speak on some subject looking to the improvement of the community in a material way. A series of such meetings held weekly or monthly from house to house, always under the direction of the pastor, that the idea may be maintained that the movement is distinctively of and for the church, would result in arousing the interest of many who have been indifferent to all the claims of the church, and they can be gradually led into a more vital relation, and ultimately developed into active church workers.

Let it be understood that the "Open-House" movement means an effort on the part of the church to meet the varied needs of the community, and stand as in the place of Jesus Christ, the friend of man—body, soul and spirit—and minister in His name.

It has been truly said: "If the church is to reach society on all its sides, come in touch with all classes of people—touch them where their needs are real and help them in ways which they must appreciate and so gain a lasting influence upon them, it must recognize that man has more than one side to his being; and when the church recognizes this fact we can expect her homes, if not the doors of the church, to be open always, with such provision as may be possible for meeting the varied needs of the community and freely giving her loving ministries to all, an important end to be gained by such organized continuous effort along the lines indicated, is to let the world know that the church stands for the salvation of, and ministrations to the whole man and for the redemption of the whole world.

We would be glad indeed to publish in this department the experience of any pastor who has undertaken "institutional" work of any sort, especially in a small city or town. Let us hear from you.

METHODS OF AWAKENING INTEREST IN FOREIGN MISSIONS.

The past century was one of wonderful progress, and its greatest triumph will be found in the mission work of the church of Christ. Think of what missions meant one hundred years ago, and then what they mean now. Then it was a forlorn cause indeed. Then the doors of the nations were all closed, and the church was practically anti-missionary in spirit. Now all doors are open, all barriers broken down. The church has awakened to her responsibility, and there are hundreds, even thousands, of consecrated men and women already in the mission fields. The great problem facing the church today, in con-

nection with the ever-increasing work and growing demands in the foreign field, is, How to provide the necessary means. Those whose duty it may be to remain at home, are equally sharers with those who go into mission fields, in this work. The responsibility is upon us to sustain by our faith and prayers, and our means as well, our missionaries who are overwhelmed with the appalling darkness of heathenism. We must do this even to the extent of self-sacrifice, if we maintain our own spiritual life. A question then of first importance is, "How are we so to increase and deepen interest at home as to call forth increasing gifts and increasing prayer?"

There are thousands in our churches who, while not anti-missionary in sentiment, are wholly indifferent to the claims of the cause upon them individually. Others there are full of objections, and some openly hostile to the entire missionary movement. Travellers return from China, India and other mission fields bringing most unfavorable reports of mission work, assuming to speak with authority concerning matters about which they know nothing. Books of travel, written by unbelievers, are often full of bitter hostility and unfriendly criticism.

This state of things suggests naturally that reliable information is demanded. Methods then, of whatever sort that will inform our people, give to them the facts, are to be sought after and employed. We will briefly describe some of the agencies which may be used to accomplish this end.

1. Let the pastor and his helpers organize a campaign of education. There is no lack of printed and written information. Rev. J. Fairley Daly, M. A., B. D., of the Free Church of Scotland, said in an address before the great Ecumenical Missionary Conference in New York, 1900: "Undoubtedly the demand for missionary visits is rapidly increasing. Our congregations naturally wish to see and hear the men and women who are actually taking part in the work of foreign missions. 'Send us a real live missionary' is the unvarying cry, although I never heard of a board who attempted to send a dead one." Few, if any, can so effectively urge the work upon the sympathy and liberality of our people, because none can inform them so accurately and vividly. We must, therefore, utilize and organize more than we have done these missionary visits. The new century will need to place the missionary deputation under modern scientific methods. In the church I represent we have drawn up a scheme which secures to each congregation a visit from a missionary on a Sunday once in six years. To accomplish this, it is necessary that each missionary at home on furlough give up to the committee twenty-five Sundays, or one-third of the Sundays of his furlough, and undertake in cold, wintry weather many long and exposed journeys.

2. But in our country with its many thousand churches and millions of members we could hardly devise a scheme by which every church could be visited by a "real live missionary" once in twenty years. It is the pastors at home who must take up and carry for-

ward this campaign of education in missionary principles, motives and history. Agitation, education, organization are the watch-words.

(a) Hold missionary mass-meetings.

(b) Arrange juvenile missionary entertainments and have just as many of the children as possible take part. You thus not only educate the child, but indirectly inform the parent. Fathers, mothers and grand parents, friends and relatives and whole communities come out to see the little entertainment gotten up by the children.

(c) Nothing will arouse more interest, or bring out larger crowds, than missionary lectures illustrated by well chosen stereopticon views. Many of our missionaries are capital photographers, and lantern slides can now be obtained giving scenes and illustrating incidents fresh from the field.

(d) Interest an active committee of young people in the distribution of missionary literature.

(e) Somebody has suggested the hanging of a picture of a missionary in some conspicuous place in the church. Have printed beneath it some appropriate Scripture verses, showing that while he has gone for you to some far-distant country to proclaim the glad news of salvation to those who bow down to stock and stone, yet you share in his victories and keep him ever in your prayers. This would be a constant reminder; and now and then some stranger's attention is caught, and his interest kindled.

(f) It is said that eighty-two per cent. of the information gained by us comes through the eye; why not turn this fact to good use, and use it to good purpose. Maps and charts are most helpful. If it is not practical to buy them, let some young man or woman make them. A piece of muslin or even heavy paper, and a box of colored crayons with a little skillful drawing, can accomplish a great deal, and usually the one who makes the drawing becomes specially interested.

(g) It is of great importance that there shall be missionary exercises conducted from time to time in the Sunday School.

(h) A circulating library of well selected books on missions is a possibility in almost any church. A missionary study course, while a serious problem, can be made a success, and the circulation of missionary books by means of the library will tend to arouse interest and open a way for the study course.

These are bare suggestions, but there are ideas in each of them which may be developed and applied with most gratifying results.

When the pastor is enthusiastic and is himself ready to back the movement almost any plan will work; when he is opposed, scarcely anything will succeed.

A SYSTEMATIC STUDY OF MISSIONS.

We suggest:

1. A study of the history of missions.
2. Present conditions in different mission fields.
3. The lives of great missionaries.
4. A glance at Christianity in the Roman Empire, and so on down can be studied with

interest and profit the fascinating story of the spread of Christianity throughout eighteen centuries.

5. Follow some of the missionaries in their travels to the land of the Goths and the Franks. Next the conversion of the Teutons and the Northmen, and the story of the gospel among the Slavs and Mohammedans, and the work of the early Danish and Moravian missionaries; and the great colonizing epoch of the eighteenth century, that established Christian missions in all portions of the earth.

GREAT IS COMMON SENSE.

Sanctified by Christian experience, common sense, which is all too uncommon, is invaluable in working any plan, or carrying forward any work. The leader in any movement should be truly a leader, but anything that savors of an arbitrary or dictatorial spirit will alienate workers and often defeat well meant efforts.

VARIETY.

Variety is the spice of a great many things in this life. Therefore aim to have variety in all services of your church. Avoid ruts. Keep an eye out for something new and fresh. We must know what we wish to accomplish and at the same time familiarize ourselves with the means by which our ideal is to be reached. Many a pastor works away like a beaver on the dry bones of ancient church history, and fails to make his people understand that to create new church history is of more importance than to understand the old.

SOME SUGGESTIVE HINTS.

One way of varying the Sunday evening meeting is by having a Special Night Service. For instance, a Temperance Night, A Business Man's Night, A Good Citizenship Night, A Public School Night, and like important subjects. Timely subjects always appeal to the people and arouse interest.

Rev. C. H. Spurgeon writes of pastoral letters: "What power there is in a letter to an individual! Some people still have a kind of superstitious reverence for a letter; and when they get an earnest epistle from one of our reverend gentlemen, they think a great deal of it; and who knows? A note by post may hit the man your sermon missed."

Rev. B. H. Hart, a successful evangelist and pastor, says: "About three months before I begin my special revival services I organize 'Praying Bands.' A company of men and women (never both) who have covenanted with the pastor to go wherever he might send them for the purpose of praying with the unsaved. 'I am aware,' says Dr. Hart, 'that some pastors do not approve of this aid, but I am quite certain that a faithful trial will convince them of its efficiency. In what I am pleased to look upon as the greatest revival of my ministry, such a 'band' did splendid service. They would go anywhere, at any hour of the day or night, and pray with anyone I might suggest.'"

In connection with special evangelistic meetings recently held in the city of Chicago, a van, eighteen feet long, and ten feet high, was covered with black cloth, on which was painted in white letters the announcement of the meetings and leaders. This was driven up and down the main thoroughfares of the city and was read by thousands. Some say such things are undignified; but they fill the churches, and result in bringing men in touch with the Gospel of Christ.

The up-to-date business-house willingly sacrifices dignity in order to achieve results. Some churches maintain their dignity at the sacrifice of souls they might have reached and saved.

WINDOW CARDS, ADVERTISING CHURCH SERVICES.

Every pastor ought to have a rubber type sign-marking outfit. They are not expensive, and with it neat and attractive cards containing some short appropriate text of Scripture may be printed, and the card placed in show windows. On each card should appear name of church and location, with invitation to the services. Much good may be accomplished in this way. When a number of these cards are noticed on different streets, they at once awaken comment on the part of the passers-by. They wonder what is going on, and go to the church to find out. The great object is to arrest attention, set the people thinking about the meetings and about Christ.

AN URGENT REQUEST.

That we may select and reproduce in this department the best forms, we again urgently request our brother pastors to send us specimens of the printed forms they use in their church and Sunday School work. We will in every case make note of the kindness and repay if desired in kind address.

REV. ELLISON R. COOK.
Washington, Ga.

No kind of advertising, no matter how expensive or thorough, will do permanent good unless there is something in the meeting to which people are invited that is worth going for. Furthermore, the people who are brought in by the advertising should be given a hearty welcome at the church door. This is a matter that needs constant watchfulness, care and prayer."—A. F. Gaylord.

In the First Presbyterian Church of Los Angeles, Cal., a series of Sunday evening lectures on sacred subjects was given by prominent laymen of that church and other evangelical churches of the city. Sometimes there were two brief addresses given the same evening. The speakers were lawyers, teachers and cultivated business men. The services were largely attended and great interest was manifested. The idea is worthy of consideration.

TEMPLE BUILDING RALLY DAY EXERCISE.

Brooklyn Presbyterian Sunday School of East Oakland, California, observed Rally Day last year by presenting an instructive original exercise. The theme for the day was "The Building of the Temple." Empty pasteboard boxes represented the stones. The Brooklyn Church was outlined upon the blank wall, windows, doors, tower, steeple, and all, and the blocks were numbered. One of the young men of the school acted as "master builder," placing the blocks into position, according to plan, as they were handed to him by members of the school. The outlines of Brooklyn Church were selected, so that the members of the school might feel a personal pleasure in erecting "their own church." The program was as follows:

Opening hymn, school, "He will hide me."
Invocation, chorus (softly), "Holy, holy, holy."

Singing, Primary class, "Marching on to victory."

Singing, chorus, "Send out thy light."

"David's Purpose Regarding the Temple," reading 1 Chronicles 28: 2-10; 29: 3-5, Mrs. Posey's class.

"David Praises the Lord," reading, 1 Chronicles 29: 10-17, Mr. Alexander's class.

"Solomon Prepares to Build," reading 2 Chronicles 2: 1-6, Miss Russell's class.

Singing, "Little temples," Sunshine class.

Laying the foundation, Primary class. (The first set of builders, with large "blocks.")

Placing the corner-stone, Jessie Murray. A large church Bible.

Singing, school, "How firm a foundation." Corner-stone address, Master Menlo Fraser.

Recitation, "The Sure Foundation," Irene Dearborn.

Singing, chorus, "Loyal and true."

Building the church, Primary class. (The second lot of builders, each carrying a block, march up on to the platform, and the master builder place the "stones" into position, until the outlined church finally appears completed.)

"Solomon Completes his Temple," reading, 2 Chronicles 5: 1, 2; 6: 17-21, Miss Evan's class; 2 Chronicles 6: 32, 33, Miss Storrie's class.

Prayer of dedication, Master Cedric Peterson.

Dedication sermon, Master Stedman Lincoln.

Singing, chorus, "I love thy church, O God."

Offertory for Board of Publication and Sunday School work.

Recitation, "Why I Love the Sunday School," Ethel Wilson.

Singing, chorus, "The Lord is my shepherd."

Closing song, school, "Bringing in the sheaves."

Dismissal, Mizpah benediction.

—Sunday School Times.

PRESENT DAY CHURCH PROBLEMS.

CONDUCTED BY F. M. BARTON.

THE RELIGIOUS LIFE OF MEN.

A Study of Their Conditions and Needs.

By H. E. Dodge.

Note.—Why do the women outnumber the men in your congregations? Would you attract men? If so, you will be interested in some studies on the above subject. First actual conditions will be shown, then remedies suggested.

(Continued from September, page 637.)

In answer to the question why are you not a church member, 9% said they were not good enough, 5% it was not necessary, 9% gave no reason, while 5% said there was too much hypocrisy in the church. Other reasons given were such as no time, too many troubles, too strict rules, don't care to be, lack of moral courage; 4% of the men gave as a reason for not becoming a Christian that they could not get to a decision, 3% gave no reason at all, 4% don't feel like it, other answers were such as can't live up to it, too liberal, carelessness, no inclination, hypocrisy on the part of Christians, wrong habits.

In response to the question how often do you attend church? The answer of 57% shows that they attended church with a great degree of regularity, but only 7% stated that they went to prayer meeting; 4% did not attend church at all, 7% once a year, others on Sundays and holidays, one replied three or four times a year, one went in summer and not in winter, two had only been to church once in five years, another went when it was convenient, still another when he felt like it.

Among the reasons given why they did not attend church, 8% said they didn't have any desire, 3% on account of their work, one was too sleepy, and another could make better use of his time.

The question what things about the church appeal to you? brought forth the following answers: Good preaching appealed to 20% of the men, music 12%, Sunday School 5%, and other answers such as: Collection box, girls, shake hands with the minister, meeting good people, preacher that can stay inside 20 minutes with his sermon, a straight from the shoulder sermon, it is more profitable to build churches than jails.

On the whole the opinion of the men relative to the church were exceedingly favorable to the church, and among the number we note the following: All right, best institution I know of, chief barrier between us and barbarisms, good thing for a man to belong to, restricts crime and vices, all right for women but something ought to be done to interest men more, good as far as it goes, best part of some churches is the steeple, good place to hang out, use too much for social and business pulls, too much church—not enough Christ, next to Y. M. C. A.—best thing in town.

In response to the question, what do you think of the Christian men you know? One man said they are the real men of today, real Christians are all right, some Christians need watching, they help me by setting a good example, our happy men, do not know many real Christians, less charitable and less reli-

able than other men, no good, dead beats, serious for future life but don't speak to fellows about their soul's salvation, they are the only happy men, good ones all right, bad ones intolerable, lots are not what they say they are, too much self, too little Christ.

The result of the question, are you a total abstainer? brought forth the following facts: Forty per cent of the church members were total abstainers, while 20% were not; 12% of the non-church members were total abstainers, while 22% were not.

As a result of making this study of the religious needs and condition of men in our community we are very clearly convinced of two or three things.

First. That the majority of men are very little interested in religious things. In proof of this we submit the following facts: We personally distributed over 450 and the other employees distributed 250 envelopes, each containing the set of questions just read in your hearing. These questions could be answered by the ordinary man in less than five minutes. A stamped envelope was enclosed for reply. We did not ask for their name, but simply asked them for their co-operation in getting at the real facts of the life religiously of the men of Warren. Of the seven hundred distributed only 88 were returned. Three hundred and fifty were distributed in our largest shop, and 350 among the clerks, business, office and professional men. The shop men returned 24, and the latter class 64. This clearly demonstrates to my mind that one of the greatest difficulties that we have to overcome in these days is the indifference of men to religious things.

Second. That Satan is still "blinding the eyes of men who believe not, lest the light of the glorious gospel of Christ who is the image of God should shine unto them." The devil is exceedingly desirous to keep the real condition of men in the background, and one of his ways of doing this is to keep men from thinking about religious things. To have honestly filled out one of these inquiry slips would bring a man face to face with his religious condition and made him think about eternal things. Satan and the natural heart of man does not desire to think on the things that "pertain to life and godliness" so the two co-operating together caused 89% of the men to pass the matter by in a more or less indifferent way.

Third. That if we are to reach the men for Jesus Christ, while you are being used of God as leaders of men, we must cease believing that our field is simply our membership and those other men who attend our religious meeting, and that our place of operations shall be confined to our building or rooms.

The simple fact is, that a great number of men in our community are not attending church or even visiting our building, while others because of their work might just as well be in the heart of Africa as far as their having an opportunity to attend any religious services, therefore if we are to bring them in

vital touch with the gospel we have got to take the gospel to them, be it in the shop, at the park, or on the street corners. If we or some other agency of the church do not do this, men will live and die right in our midst utterly unconcerned with reference to Jesus Christ as a personal Saviour, or the claims of their fellow men to a part of their life in service.

Finally I personally believe "it's up to us" as representatives of Jesus Christ and as men employed to lead an organization that is, and can effectively bring men in touch with the gospel and into the church, to see to it that there is no stone left unturned in order to bring an exceedingly larger number of men in our respective communities in touch with the gospel at least once each week, be it as stated above at their place of labor or at their places of pleasure and recreation.

May none of us be deluded in believing that large and finely equipped buildings, or an extensive and efficient educational work, a fully equipped, well manned and largely attended physical work, or with the reaching of a large number of men in a social way, is sufficient and can be an offset to an aggressive and far reaching religious work.

We all recognize that these agencies are good in themselves and that they are more or less effective in reaching men for Jesus Christ, but men, is it not only as we bring men in vital touch with our Lord and enlist them in true service for God and their fellow men, that our individual lives and work will stand the testing at "the award seat of Jesus Christ," and is there not a possibility that much of our past work and even our work to-day will be reckoned as "wood, hay and stubble" when it might have been "gold, silver and precious stones."

A sacred song by Mr. Adam Geibel, the renowned composer, entitled "In Old Judea" has recently attracted much public attention because of a rare charm of melody and high dignity. It was placed before Mr. Sousa, the famous band-master, who instantly recognized its merits and placed it on his program, which he seldom does, unless unusual merit and beauty exists. He afterwards wrote Mr. Geibel "It pleased me very much." It received a fine ovation at each rendition, and there is no doubt it will be widely used in church and concert work this season.

The song can be obtained with violin obligato, for high or low voice, by sending 60 cents to Geibel & Lehman, 1022 Arch St., Philadelphia, Pa. Or for \$1.00 they will send it with two other fine songs by Mr. Geibel.

The following financial study of church supports was made by Rev. Fred Kline, of Ravenna, O. Figure out your next supper.

It is constantly becoming plainer that the best way to raise the finances of the church is by direct giving; and by best is meant that it is not alone the only scriptural way, but the least costly to the individual.

Reference was made not long ago to the last social given, which differed in no wise

from the ordinary pay social, in which it was estimated that as much was paid into the social as came out in return. Estimates, however, are not always convincing. Last Friday the faithful women of the church completed the nowise trivial task of serving a chicken pie supper. It was a good supper and people were not at all slow to say so. It was quite fairly patronized and was for the purpose of augmenting the Aid Society's treasury sufficiently to enable them to carpet that bare floor in the reception parlor. Never was a good work undertaken with a better spirit nor carried out more satisfactorily. Sixteen dollars and thirty-three cents was reported as cleared, which was a fair average earning. But when it was over and the faithful workers counted up their spoils they said with a discouraged look, "Well, it doesn't pay." And why did they think so? For these reasons. The materials contributed were as follows:

2 chicken pies (about)	\$2.00
15 cakes at 25c	3.75
17 loaves bread at 6c	1.02
6 lbs. coffee at 15c	.90
9 quarts milk at 6c	.54
10 cups jelly at 10c	1.00
6 lbs. butter at 25c	1.50
1 bu. potatoes at 75c	.75
Miscellaneous	.50
Cash	5.30

Total\$17.26

This enumeration at very conservative value shows a loss of 55c. But this is not all. The list does not include the materials used in the pies other than chickens. It does not include the coal and gas burned nor the days of labor expended in getting up the supper. Now there can surely be no fault found with earnestness and enterprise of those who are willing to put in so much of time and materials to make a little, but on the other hand, it cannot be denied that this is making money at a losing rate. No one sees this plainer than the women themselves. And moreover, they make a suggestion. It is that if the women of the church would each of them give one dollar a year it would answer all purposes and spare the mountain of labor that the workers of the society are now called upon to perform in the course of the year. It would remove the further injustice of putting the whole burden upon just a few. If any one says, "but you can't get them to give it," let it be remembered that about ninety ladies did just that thing last year and if the Aid Society made a definite effort they could put the number far above that. We believe it is by far the best and shortest and most reasonable way out of the difficulty. Many ladies give much more than this in cash now in order to be excused from the labor of preparing. Some imagine that the materials donated can be more easily given than cash. But the fact is that almost the entire list enumerated (potatoes alone excepted) was given by those who had to pay cash for the articles. Let us think seriously of this and try to find a better way. It is certain that when we once see the real force of the facts the rest will take care of itself.

SERMON DEPARTMENT.

GOD'S CALL FOR RADIANT CHRISTIANS.

BY LOUIS ALBERT BANKS.

"Arise, shine!" Isaiah 60: 1.

These words were spoken in a cold dark age when the people of God were in a gloomy state of despondency. Isaiah, looking down into the future, beheld the spiritual sunrise that was to come upon the world in Jesus Christ, and in the spirit of exultation he cries aloud to his depressed and sad-hearted people: "Arise, shine! for the light is come, and the glory of the Lord is risen upon thee."

What was prophecy then is glorious reality now. Jesus Christ, "The Light of the World," has risen upon it, and radiant beams from His great nature are modifying the moral and social climate of every part of the earth.

This is an appropriate appeal to any of us who for any reason are allowing any of our talents to lie dormant. And who of us is thoughtfully able to say, that every power of his nature has been brought into service? Are not many of us conscious that there are lanterns hanging in the garret of the soul that have been seldom, if ever, lighted to shine in helpfulness on the world? Let this cry come to us today, "Arise, shine!"

It is like the appeal of Paul to the Ephesians: "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light!"

Both of these scriptures suggest a condition either of indifference, or at least inertness, which is not adapted to the filling of our missions as Christians. Christians who have been shining lights sometimes burn dim, and the wick smokes, and they fall into that sleep of religious apathy where they give no light. It is a strange thing, but true, that one may be asleep and neither himself nor his neighbor be conscious of it. Some people talk in their sleep, and some Christians continue to talk as volubly as ever after they are spiritually asleep. Some Christians have periods of hybernation as do bears, and at such times they become much like bears in many other respects as well. These facts are the saddest facts in our modern Christianity. Every man or woman in the church whose light has gone out, or has never been really lighted, pulls down the average, and reduces the moral and spiritual power of the church as a whole. We cannot estimate the moral power by numbers. It is not quantity, but quality, which counts in light-giving. It is possible to have an electric light that will have more power of illumination than a thousand tallow candles. Now the light-giving power of the Christian does not depend upon his wealth, or his intellectual ability, or his culture. A man may have all these, and walk in darkness, and he may have very little of these, and yet be a blazing light marking the path toward heaven. Some of the brightest lights that have ever shown for Christ have been men and women who were as poverty-stricken as was their divine Lord, and who had but a small measure of educational advantage, or purely intellectual culture. There is a culture of the soul which is brought about under the tutelage of the Holy Spirit, which is infinitely more important.

Our text comes in the form of a command or an appeal. The first word, "Arise!" suggests an alert attitude. If a man is sitting down, or lying down, he may be indifferent or asleep. But when a man is rising to his feet, there is a suggestion of wakefulness and alertness which is ready for any emergency.

The word suggests a readiness to act. A man in a reclining position is at a disadvantage if attacked. An enemy would be likely to have an easy victory over him. But the man who is on his feet is ready to run, or ready to fight. He can get at his weapons; he can ward off the weapon of his foe. He is ready to do whatever is called for in the way of duty.

The text suggests to us that we should rise out of our gloom and disappointment. The church Isaiah knew was greatly discouraged, and many were ready to give up in despair. But when his far-seeing eye caught the glory of the Son of Righteousness, he shouted, "Arise, shine!" The same message comes to some of you this morning. You are discouraged. The difficulties in your way seem to altogether out-measure your power. Your heart is greatly depressed. So gloomy are you that your prayers are lifeless, and it may have been some time since you really prayed to God with animated faith and hope. You are ready to give up in despair. You came to church this morning more as a matter of habit than because you expected to find comfort for your soul. You really did not expect to meet God here and find the light of heaven shining in your heart. It seems to you that there never was anybody beset, and perplexed, and troubled on every side quite so badly as you are now.

Now, there is where you are mistaken. You are not the only person that, beaten and baffled on every side, has been ready to give up the fight. You are not the only person that has found the night so dark that instead of trimming his lantern, and keeping it all the brighter because of the darkness, has hung it up in despair and let it go out. There was Elijah, the noblest man of his day, and a most brave and heroic soul. But Jezebel, a wicked woman, threw him into a panic, and he ran for his life like any coward. At last, when he was utterly worn out, he threw

himself on his face under a juniper tree and stuck his nose in the sand and prayed God he might die. He thought he was completely whipped. And the strange thing about it was that, coward that he had proved himself to be, he thought he was the only friend God had left. He thought that all the rest had gone back on the Lord. Perhaps you think that, too. I have noticed that when a Christian gets the blues, and gives over to disappointment and gloom, that he is very likely to think that there are no good, faithful Christians left. But God told Elijah that he had thousands of faithful people left who were true to him. And so there are now, more faithful souls, whose hearts and lives are true to God than ever before. Elijah did some good shining after his broken-hearted experience, and went up to heaven in a flaming chariot of glory. And the brightest days of your life are ahead of you yet, if you will obey God's message this morning, and arise out of your gloom and shine for Christ.

We should arise out of grief. Sometimes we thwart the merciful intention of God's providence in sorrows and griefs that come to us, by sinking down into a stony or complaining mood, as though our grief emancipated us from the ordinary duties of life. There could be no greater mistake than that. When Mary of Bethany was sitting in sorrow and tears over the death of her brother Lazarus, the message that came to her was, "The Master is come and calleth for thee." Let that call come to any of us who sit in like condition today. Arise and shine upon others who need just that example of the power of Jesus to help men and women carry sorrows. Perhaps in your whole life God has never given you an opportunity to bear a testimony for Him that will have so much power to bless those about you, and make them feel the divinity of your religion, as in this sorrow or grief that has come to you, if you will but rise above your temptation to gloom, and set your eyes upon Christ, and go forward with a trusting heart and face. Anyone can be joyous, and cheerful, and full of hope when all is prosperous, and the family is well, and your own health is full of vigor; the world can show you cheerful people under such circumstances; it is when sorrow comes; when the property is lost; when sickness is in the house; when the King of Shadows hangs his black wreath on the door, then is when true faith in God, and a sincere confidence in Christ may shine forth through the raining tears with a cheerful hope of immortality, and a certain confidence in God's loving good-will, that will impress every looker-on with its beauty and its blessing. Arise out of your grief and shine for God.

Arise out of annoying difficulties. How many things there are that seem only the harder to endure because you cannot dignify them, even in your own mind, as great griefs or sorrows. Annoyances that are like the biting of mosquitoes, or the nagging of gnats, or the insidious but dangerous attacks of moths. Many that have resisted the mighty devils of the enemy, sit down and fold their hands and hang their harps on the willows, when stung by some silly gossip, or attacked by some perplexing and mortifying circumstance that humiliates the pride. Many who would face an eagle, or a lion, or the onslaught of any great enemy, give up before little insignificant foes that are contemptible, and so become moth eaten and useless.

Now the best way to overcome such opposition as this is to give yourself with such complete devotion to God and His service that you can afford to pay no attention to it. When Nehemiah was rebuilding the walls of Jerusalem, his enemies sent him all sorts of insults, and tried to pick quarrels with him, and stop his work by getting him into fights down on the plain where they lived. But Nehemiah would not go. He had a great scheme in his mind. He had a mission given him of God, and he was backed by a great king, and in his imagination he saw again the walls of the city rebuilt, and the Jerusalem which he loved a great power in the earth. And so this brave young man refused to be insulted, or have his attention taken up with the wicked people who sought to annoy him. He was doing a great work, and he could not bother with them. So if I speak to anyone perplexed and annoyed by little things of this sort, get out of it in the same way that Nehemiah did. Arise out of all the unworthy yielding to contemptible annoyances, and shine for your Lord.

We should always hold forth the light of Christ and give it a fair chance. It is not we ourselves, but the light we carry that is to do the blessed work. But we want to keep the wick trimmed, and the lamp polished and cleaned, and the chimney clear of smoke, so that the light shall have a fair chance. Paul always had great faith in the effect of the light Christ had given him. Before Felix or Festus, or anybody else he wished to influence, he held up the pure light committed to him at the time of his conversion. That story of his salvation was at once the lever by which he turned wicked cities upside down, and the torch by which he lighted up the darkened lands.

No honest shining is ever in vain. God will take care of that. The sun shines down on all soils—the fertile and the barren alike. It is God that giveth the increase.

I once saw a very touching and beautiful thing. I married a couple, and immediately after the wedding the bridal party drove out to the cemetery where the mother of the bride had been recently buried. The mother had been a widow, and she had brought up this girl and educated her through great labor and self-denial. When

the love of a good man had come to her child, the mother had rejoiced in her daughter's joy. And then sudden illness had fallen upon the mother, and she had been called away by death. And so that morning, the first thing she did after her marriage, she went to the cemetery, and with loving tears laid her bridal flowers as a loyal tribute on her mother's grave. As I beheld that scene, I thought that many a mother unselfishly shining on the household hearts through trying tears, little knew how every radiant beam of kindness, and unselfishness, and gentle goodness is treasured up, and will bring its harvest of gratitude and love in days to come. Out of all discouragement, out of everything that holds you down, I cry to you today, "Arise, shine!"

Many of us have received the Christian light which is ours today from the hands of Christian fathers and mothers, many of whom have been called home, and are now rejoicing in the sweet light of that city which hath no need of the sun, or the moon, or the stars, for the Lord God giveth them light, and the Lamb is the light of that city forever. But is it not our duty, and should it not be great joy to keep the light which they have committed to us brightly burning until we meet them with gladness before the throne of God?

Some of you know where Saddleback Ledge is off the coast of Maine, and have seen the lighthouse there. It is one of the wildest and bleakest of light stations on that stormy coast. On one occasion the light was kept by a father and his son, a boy fifteen years old. One day the light-keeper left the boy alone in the tower while he went ashore for provisions in their only boat. Before he could return a sudden and violent storm arose, and for three weeks there was no time in which the keeper's boat could have lived for a moment in the wild seas that raged about the lonely rock. Still the light was kept burning by that fifteen-year-old boy, who had little to eat, and but scant time to sleep. Night after night, for three weeks, its steady gleam shone through the blackness of the pitiless storm and gladdened the father's straining eyes. When at last the father could go to him the boy was so weak from exhaustion that he was barely able to speak. But the light had never gone out. On all the earth there was not a prouder father, nor was there a happier young boy than in that storm-swept lighthouse on Saddleback Ledge. Oh, what joy and glory shall be ours if we keep our light trimmed and burning until that day when before our loved ones that have gone on, and in the presence of a ransomed world, the King on His throne shall say, "Well done, good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things."

CHOKED CHANNELS.

S. D. GORDON.

FROM "QUIET TALKS ON POWER."

AN ODD DISTINCTION.

A few years ago I was making a brief tour among the colleges of Missouri. I remember one morning going over from the hotel to take breakfast with some of the boys, and coming back with one of the fellows whom I had just met. As we walked along, chatting away, I asked him quietly, "Are you a Christian, sir?" He turned and looked at me with an odd expression in his eye and said: "Well, I'm a member of Church, but I don't believe I'm very much of a Christian." Then I looked at him. Then he frankly volunteered a little information. Not very much. He did not need to. You can see a large field through a chink in the fence. And I saw enough to let me know that he was right in the criticism he had made upon himself. We talked a bit and parted. But his remark set me to thinking.

Perhaps it was a month or so later, in one of the mining towns down in the zinc belt of southwestern Missouri, I was speaking to a meeting of men. There were probably five or six hundred gathered in a Methodist church. They were strangers to me. I was in doubt what best to say to them, I dislike to fire ammunition at people that are absent. So stepping down to a front pew where several ministers were seated, I asked one of them to run his eye over the house and tell me what sort of a congregation it was, so far as he knew. He did so, and presently replied: "I think fully two-thirds of these men are members of our churches"—and then, with that same quizzical, half-laughing look, he added, "but you know, sir, as well as I do, that not half of them are Christians worth counting." "Well," I said to myself, astonished, "this is a mining camp; this certainly is not anything like the condition of affairs in the country generally."

But that series of incidents, coming one after the other in such rapid succession, set me thinking intently about that strange distinction between being members of a church on the one hand, and on the other, living lives that count and tell and weigh for Jesus Christ seven days in the week. I knew that ministers had been recognizing such a distinction, but to find it so freely acknowledged by folks in the pew was new, and surely significant.

And so I thought I would just ask the friends here today very frankly, "What kind of Christians are you?" I do not say what kind you are, for I am a stranger,

and do not know, and would only think the best things of you. But I ask you frankly, honestly now, as I ask myself anew, what kind are you? Do you know? Because it makes such a difference. The Master's plan—and what a genius of a plan it is—is this, that the world should be won, not by the preachers—though we must have these men of God for leadership—but by everyone who knows the story of Jesus telling someone, and telling not only with his lips earnestly and tactfully, but even more, telling with his life. That is the Master's plan of campaign for this world. And it makes a great difference to Him and to the world outside whether you and I are living the story of His love and power among men or not.

Do you know what kind of a Christian you are? There are at least three others that do. First of all there is Satan. He knows. Many of our church officers are skilled in gathering and compiling statistics, but they cannot hold a tallow dip to Satan in this matter of exact information. He is the ablest of all statisticians, second only to one other. He keeps careful record of every one of us, and knows just how far we are interfering with his plans. He knows that some of us—good, respectable people, as common reckoning goes—neither help God nor hinder Satan. Does that sound rather hard? But is it not true? He has no objection to such people being counted in as Christians. Indeed, he rather prefers to have it so. Their presence inside the church circle helps him mightily. He knows what kind of Christian you are. Do you know?

Then there is the great outer circle of non-Christian people—they know. Many of them are poorly informed regarding the Christian life; hungry for something they have not, and know not just what it is; with high ideals, though vague, of what a Christian life should be. And they look eagerly to us for what they have thought we had, and are so often keenly disappointed that our ideals, our life, is so much like others who profess nothing. And when here and there they meet one whose acts are dominated by a pure, high spirit, whose faces reflect a sweet radiance amid all circumstances, and whose lives send out a rare fragrance of gladness and kindness and controlling peace, they are quick to recognize that, to them, intangible something that makes such people different. The world—tired, hungry, keen and critical for mere sham, appreciative of the real thing—the world knows what kind of Christians we are. Do we know?

There is a third one watching us today with intense interest. The Lord Jesus! Sitting up yonder in glory, with the scar-marks of earth on face and form, looking eagerly down upon us who stand for Him in the world that crucified Him—he knows. I imagine Him saying, "There is that one down there whom I died for, who bears my name; if I had control of that life what power I would gladly breathe in and out of it, but—he is so absorbed in other things." The Master is thinking about you, studying your life, longing to carry out His plan if He could only get permission, and sorely disappointed in many of us. He knows. Do you know?

THE NIGHT VISITOR.

After that trip I became much interested in discovering in John's Gospel some striking pictorial illustrations of these two kinds of Christians, namely, those who have power in their lives for Jesus Christ and those who have not. Let me speak of only a few of these. The first is sketched briefly in the third chapter, with added touches in the seventeenth and nineteenth chapters. There is a little descriptive phrase used each time—"the man who came to Jesus by night." That comes to be in John's mind the most graphic and sure way of identifying this man. A good deal of criticism, chiefly among the upper classes, has already been aroused by Jesus' acts and words. This man Nicodemus clearly was deeply impressed by the young preacher from up in Galilee. He wants to find out more of him. But he shrank back from exposing himself to criticism by these influential people for his possible friendship with the young radical, as Jesus was regarded. So one day he waits until the friendly shadows will conceal his identity, and slipping quietly along the streets, close up to the houses so as to insure his purpose of not being recognized, he goes up yonder side street where Jesus has lodgings. He knocks timidly. "Does the preacher from up north way stop here?" "Yes." "Could I see him?" He steps in and spent an evening in earnest conversation. I think we will all readily agree that Nicodemus believed Jesus after that night's interview however he may have failed to understand all He said. Yes, we can say much more—he loved Him. For after the cruel crucifixion it is this man that brings a box of very precious spices, weighing as much as a hundred pounds, worth, without question, a large sum of money, with which to embalm the dead body of his friend. Ah! he loved Him. No one may question that.

But turn now to the seventh chapter of John. There is being held a special session of the Jewish Senate in Jerusalem for the express purpose of determining how to silence Jesus—to get rid of Him. This man is a member of that body, and is present. Yonder he sits with the others, listening while his friend Jesus is being discussed and His removal—by force if need be—is being plotted. What does he do? What would you expect of a friend of Jesus under such circumstances? I wonder what you and I would have done? Does he say modestly, but plainly, "I spent a whole evening with this man, questioning Him, talking with Him, listening to Him. I feel quite sure that He is our promised Messiah; and I have decided to accept Him

as such." Did he say that? That would have been the simple truth. But such a remark plainly would have aroused a storm of criticism, and he dreaded that. Yet he felt that something should be said. So, lawyer-like, he puts the case abstractedly. "Hm—does our law judge a man without giving him a fair hearing?" That sounds fair, though it does seem rather feeble in the face of their determined opposition. But near by sits a burly Pharisee, who turns sharply and, glaring savagely at Nicodemus, says sneeringly: "Who are you? Do you come from Galilee, too? Look and see! No prophet comes out of Galilee"—with intense contempt in the tone with which he pronounces the word Galilee. And poor Nicodemus seems to shrink back into half his former size, and has not another word to say, though all the facts, easily ascertainable, were upon his side of the case. He loved Jesus without doubt, but he had no power for Him among men because of his timidity. Shall I use a plainer, though uglier, word—his cowardice? That is not a pleasant word to apply to a man. But is it not the true word here? He was so afraid of what they would think and say! Is that the sort of Christian you are? Believing Jesus, trusting Him, saved by Him, loving Him, but shrinking back from speaking out for Him, tactfully, plainly, when opportunity presents or can be made. A Christian, but without positive power for Him among men because of cowardice!

I can scarcely imagine Nicodemus walking down the street in Jerusalem, arm in arm with another Pharisee member of the Sanhedrin and saying to him quietly, but earnestly: "Have you had a talk with this young man Jesus?" "No, indeed, I have not!" "Well, do you know, I spent an evening with Him down at His stopping place, and had a long, careful talk with Him. I am quite satisfied that He is our long-looked-for leader; I have decided to give Him my personal allegiance; won't you get personally acquainted with Him? He is a wonderful man." I say I have difficulty in thinking that this man worked for Jesus like that. And yet what more natural and proper, both for him and for us? And what a difference it might have made in many a man's life. Powerless for Jesus because of timidity! Is that the kind you are? Possibly some one thinks rather hard on this man. Maybe you are thinking of that other member of the Sanhedrin—Joseph of Arimathea—who was also a follower of Jesus, and that quite possibly he may have been influenced by Nicodemus. Let us suppose, for Nicodemus' sake, that this is so, and then mark the brief record of this man Joseph in John's account: "A disciple secretly for fear of the Jews." If we may fairly presume that it was Nicodemus' influence that led his friend Joseph to follow Jesus, yet he had led him no nearer than he himself had gone! He could lead him no higher or nearer than that.

John in his gospel makes plain the fact that Jesus suffered much from these secret, timid, cowardly disciples whose fear of men gripped them as in a vise. Five times he makes special mention of these people who believed Jesus, but cravenly feared to line up with Him.* He even says that many of the rulers—the very class

*John 3:1. 7:50. 12:42 with 9:22. 19:38, 39.

that plotted and voted His death—believed Jesus, but that fear of the others shut their lips and drove them into the shadow when they could have helped Him most. These people seem to have left numerous descendants, many of whom continue with us unto this day.

TIGHTLY TIED UP.

Turn now to the eleventh chapter and you will find another pictorial suggestion of this same sort of powerless Christian, though in this instance made so by another reason. The scene is just out of Bethany village. There is a man lying dead in the cav yonder. Here stands Jesus. There are the disciples, and Martha, and Mary, and the villagers, and a crowd from Jerusalem. The Master is speaking. His voice rings out clear and commanding—"Lazarus, come forth"—speaking to a dead man. And the simple record runs—"He that was dead"—life comes between those two lines of the record—"came forth, bound hand and foot with grave cloths, and his face was bound about with a napkin." Will you please take a look at Lazarus as he steps from the tomb? Do you think his eyes are dull, or his cheeks hollow and pale? I think not! When Jesus, the Lord of life, gives life, either physical or spiritual, He gives abundant life. That face may have been a bit spare. There had been no food for at least four days and likely longer. But there is the flash of health in his eye and the ruddy hue of good blood in his cheek. He has life. But look closer. He is bound hand and foot and face. He can neither walk nor work nor speak. ff

I have met some Christian people who reminded me forcibly of that scene. They are Christians. The Master has spoken life, and they have responded to His word. But they are so tied up with the grave cloths of the old life that there can be none of the power of free action in life or service. May I ask you very kindly, but very plainly, are you like that? Is that the reason you have so little power with God, and for God? Perhaps someone would say, "Just what do you mean?" I mean this: that there may be some personal habit of yours, or perhaps some society custom which you practice, or it may be some business method, or possibly an old friendship which you have carried over into the new life from the old, that is seriously hindering your Christian life. It may be something that goes into your mouth or comes out of it that prevents those lips speaking for the Master. Perhaps it is some

organization you belong to. If there is lack of freedom and power for Christ you may be sure there is something that is blighting your life and dwarfing your usefulness. It may possibly be that practically in your daily life you are exerting no more power for God than a dead man! A Christian, indeed, but without power because of compromise with something questionable or outrightly wrong! Is that so with you? I do not say it is, for I do not know. But you know. The hungry, critical world knows. Subtle, keen Satan knows. The Lord Jesus knows. Do you know if that describes you? You may know with certainty within twenty-four hours if you wish to and will to. May we be willing to have the Spirit's searchlight turned in upon us tonight.

THE MASTER'S IDEAL.

There is another kind of Christian, an utterly different kind, spoken of and illustrated in this same Gospel of John, and I doubt not many of them also are here. It is Jesus' ideal of what a Christian should be. Have you sometimes wished you could have a few minutes of quiet talk with Jesus? I mean face to face, as two of us might sit and talk together. You have thought you would ask Him to say very simply and plainly just what He expects of you. Well, I believe He would answer in words something like those of this seventh chapter of John. It was at the time of Feast of Tabernacles. There was a vast multitude of Jews there from all parts of the world. It was like an immense convention, but larger than any convention we know. The people were not entertained in the homes, but lived for seven days in leafy booths made of branches of trees. It was the last day of the feast. There was a large concourse of people gathered in one of the temple areas; not women, but men; not sitting, but standing. Up yonder stand the priests, pouring water out of large jars, to symbolize the outpouring of the Holy Spirit upon the nation of Israel. Just then Jesus speaks, and amid the silence of the intently watching throng His voice rings out: "If any man thirst let him come unto Me and drink; he that believeth on Me, as the Scripture saith, out of his belly shall flow rivers of living water." Mark that significant closing clause. That packs into a sentence Jesus' ideal of what a true Christian down in this world should be, and may be. Every word is full of meaning.

The heart of the sentence is in the last word—"water." Water is an essential of life. Absence of water means suffering and sickness, dearth and death. Plenty of good water means life. All the history of the world clusters about the water courses. Study the history of the rivers, the sea shores, and lake edges, and you know the history of the earth. Those men who heard Jesus speak would instinctively think of the Jordan. It was their river. Travelers say that no valley exceeded in beauty and fruitfulness that valley of the Jordan, made so by those swift waters. No hillside so fair in their green beauty, nor so wealthy in heavy loads of fruit as those sloping down to the edge of that stream. Now plainly Jesus is talking of something that may, through us, exert as decided an influence upon the lives of those we touch as water has exerted, and still exerts, on the history of the earth, and as this Jordan did in that wonderful, historic Palestine. Mark the quantity of water—"rivers." Not a Jordan merely, that would be wonderful enough, but Jordans—a Jordan, and a Nile, and a Euphrates, a Yang Tse Kiang, and an Olga and a Rhine, a Seine and a Thames, and a Hudson and an Ohio—"rivers." Notice, too, the kind of water. Like this racing, turbulent, muddy Jordan? No, no! "rivers of living water," "water of life, clear as crystal." You remember in Ezekiel's vision which we read together that the waters constantly increased in depth, and that everywhere they went there was healing, and abundant life, and prosperity, and beauty, and food, and a continual harvest the year round, and all because of the waters of the river. They were veritable waters of life.

Now mark that little, but very significant, phrase—"Out of"—not into, but "out of." All the difference in the lives of men lies in the difference between these two expressions. "Into" is the world's preposition. Every stream turns in and that means a dead sea. Many a man's life is simply the circumference of a dead sea. "Out of" is the Master's word. His thought is of others. The stream must flow in, and must flow through, if it is to flow out, but it judged by its direction, and Jesus would turn it outward. There must be good connections upward, and a clear channel inward, but the objective point is outward toward a parched earth. But before it can flow out it must fill up.

Do you remember that phrase in the third chapter of Joshua—"For Jordan overflowed all its banks all the time of harvest." When there was a flood in the river, there was a harvest in the land. Has there been a harvest in your life? A harvest of the fruit of the spirit—love, joy, peace, long-suffering; a harvest of souls? "No," do you say, "not much of a harvest. I am afraid," or it may be your heart says "none at all." It is not hard to tell why—there has been no flood-tide in your heart, no filling up from above until the blessed stream had to find an outlet somewhere, and produce a harvest. A harvest outside means a rising of the tide inside. A flooding of the heart always brings a harvest in the life. A few years ago there were great floods in the southern states, and the cotton and crops following were unprecedented. Paul reminded his Roman friends that when the Holy Spirit has free swing in the life "the love of God floods our hearts."

Please notice, too, the source of the stream—"out of his belly." Will you observe for a moment the rhetorical figure here? I used to suppose it meant "out

of his heart." The ancients, you remember, thought the heart lay down in the abdominal region. But you will find that this book is very exact in its use of words. The blood is the life. The heart pumps the blood, but the stomach makes it. The seat of life is not in the heart, but in the stomach. If you will take down a book of physiology, and find the chart showing the circulation of the blood, you will see a wonderful network of lines spreading out in every direction, but all running, through lighter lines into heavier, and still blacker, until every line converges in the great stomach artery. And everywhere the blood goes there is life. Now turn to a book of physical geography and get a map showing the water system of some great valley like the Mississippi, and you will find a striking reproduction of the other chart. And if you will shut your eyes and imagine the reality back of that chart, you will see hundreds of cool, clear springs flowing successively into runs, brooks, creeks, larger streams, river branches, rivers, and finally into the great river—the reservoir of all. And everywhere the waters go there is life. The only difference between these two streams of life is in the direction. The blood flows from the largest toward the smallest; the water flows from the smallest toward the largest. Both bring life with its accompaniments of beauty and vigor and fruitfulness. There is Jesus' picture of the Christian down in the world. As the red stream flows out from the stomach, and propelled by the force-pump of the heart, through a marvelous network of minute rivers takes life to every part of the body, so "he that believeth on Me"—that is the vital connecting link with the great origin of this stream of life—out of the very source of life within him shall go a flood-tide of life, bringing refreshing, and cleansing, and beauty, and vigor everywhere within the circle of his life, even though, like the red streams and the water streams, he be unconscious of it.

AN UNLIKELY CHANNEL.

What a marvelous conception of the power of life! How strikingly it describes Jesus' own earthly life! But there is something more marvelous still—He means that ideal to become real in you, my friend, and in me. I doubt not there are some her whose eager hearts are hungry for just such a life, but who are trembling conscious of their own weakness. Your thoughts are saying: "I wish I could live such a life, but certainly this is not for me; this man talking doesn't know me—no special talent or opportunity: such strong tides of temptation that sweep me clean off my feet—not for me." Ah, my friend, I verily believe you are the very one the Master had in mind, for He had John put into his gospel a living illustration of this ideal of His that goes down to the very edge of human unlikeliness and inability. He goes down to the lowest so as to include all. What proved true in this case may prove true with you, and much more. The story is in the fourth chapter. It is a sort of advance page of the Book of Acts. A sample of the power of Pentecost before the day of Pentecost. You and I live on the flood side of Pentecost. This illustration belongs back where the streams had only just commenced trickling. It is a miniature. You and I may furnish the life size if we will.

It is the story of a woman; not a man, but a woman. One of the weaker sex, so called. She was ignorant, prejudiced, and without social standing. She was a woman of no reputation. Aye, worse than that, of bad reputation. She probably had less moral influence in her town than anyone here has in his circle. Could a more unlikely person have been used? But she came in touch with the Lord Jesus. She yielded herself to that touch. There lies the secret of what follows. That contact radically changed her. She went back to her village and commenced speaking about Jesus to those she knew. She could not preach; she simply told plainly and earnestly what she knew and believed about Him. And the result is startling. There are hundreds of ministers who are earnestly longing for what came so easily to her. What modern people call a revival began at once. We are told in the simple language of the Gospel record that "many believed on Him because of the word of the woman." They had not seen Jesus yet. He was up by the well. They were down in the village. She was an ignorant woman, of formerly sinful life. But there is the record of the wonderful result of her simple witnessing—they believed on Jesus because of the word of that woman. There is only one way to account for such results. Only the Holy Spirit speaking through her lips could have produced them. She had commenced drinking of the living water of which Jesus had been talking to her, and now already the rivers were flowing to others.

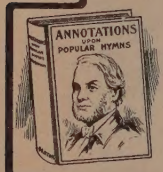
What Jesus did with her He longs to do with you, and far more, if you will let Him; though His plan for using you may be utterly different from the one He had for her, and so the particular results different. Now let me ask very frankly why have we not all such power for our Master as she? The Master's plan is plain. He said, "ye shall have power." But so many of us do not have! Why not? Well, probably some of us are like Nicodemus. There is no power because of timidity, cowardice, fear of what they will think, or say. Probably some of us are in the same condition spiritually that Lazarus was in physically. We are tied up tight, hands and feet and face. Some sin, some compromise, some hushing of that inner voice, something wrong. Some little thing, you may say. Humph! as though anything could be little that is wrong! Sin is never little!

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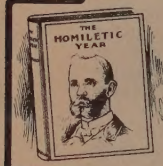


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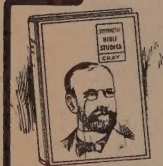
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